

THE CHRISTIAN REMEMBRANCER;

OR, THE

Churchman's BIBLICAL, ECCLESIASTICAL, AND LITERARY MISCELLANY.

No. 63.

MARCH, 1824.

[No. 3, Vol. VI.]

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London :

PRINTED FOR C. & J. RIVINGTON,

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THE CHRISTIAN REMEMBRANCER.

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[VOL. VI.]

RELIGION AND MORALS.

ON OUR LORD'S TEMPTATION.

MATT. iv. 1.

Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil.

THERE are several passages * in the Epistles that bear a manifest allusion to peculiar events of our Lord's life, narrated more fully in the Gospels.

Of this kind is that which occurs in the Epistle to the Hebrews, in which the Apostle asserts the truth of our blessed Lord's incarnation. *"We have not,"* says he, *"an High Priest which cannot be touched with the feelings of our infirmities, but was in all points TEMPTED like as we are, yet without sin."* And in a former chapter, having laid down the merciful intention of our Lord's coming into the world, that *"through death he might destroy him that had the power of death, that is the devil,"* he thus concludes, *"Wherefore in all things it behoved Him to be made like unto His brethren, that he might be a merciful and faithful High-Priest, in things pertaining to God, to make reconciliation for the sins of the people: for in that he himself hath suffered BEING TEMPTED, he is*

able to succour them that are tempted;" passages that may justly be considered as referring to that peculiar temptation of our Lord, which is the subject of the Gospel of the day, and thereby serving to shew the connection that exists between the several parts of Scripture, and the additional light and confirmation that may be mutually thrown upon them.

The narrative of the temptation is given by the Evangelists with the usual scriptural brevity and simplicity: enough is revealed for every practical purpose: and there is neither piety nor wisdom in *seeking to be wise beyond that which is written.* The ever-blessed Son of God, the everlasting Word, becomes man for our sakes: as man he is tempted of the devil; he baffles and dismisses his adversary from his presence; and *"angels come and minister unto him."* To ask for any farther explanation, or to attempt to give it, would only be involving ourselves in needless difficulties, and indulging that same spirit which was so justly rebuked by our blessed Lord in his reply to the apostle Peter: *What is that to thee? follow thou me.* The safest and most satisfactory way is, to take the narrative as it stands in the Scriptures, in its plain and literal sense, without having recourse to figurative meanings or visionary representations;

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* 1 Pet. ii. 23. 1 Tim. vi. 13.
1 Co. xv. 3—9.

and without presuming, in the absence of any notice from the Evangelist, to regard one part of his narrative as less historical, or less a plain matter of fact, than another. We are not reading the figurative effusion of a prophet, but the plain relation of an historian. The Gospel opens, whether we take for our guide the apostle St. Matthew, or the evangelist St. Luke, with certain plain matters of fact, regarding the life of our blessed Lord; his genealogy; his miraculous birth; the arrival of the wise men at Bethlehem; the massacre of the innocents; the preaching of the son of Zacharias; the baptism of our Lord; and the public testimony given to his mission by the voice from heaven; and then, without any change in the style, or any intimation that the words are to be taken in a figurative or visionary sense, the Evangelist proceeds to inform us, that immediately after these events, "*Jesus was led up of the spirit into the wilderness, to be tempted of the devil.*"

The temptation itself was threefold.

It was directed—I do not stop to consider how vainly, for bad spirits, like bad men, may be equally infatuated and absurd in their measures—it was directed, in the first instance, to shake our Lord's reliance in the Divine goodness; when this was found to be too firmly fixed, then to encourage a vain and presumptuous confidence in it; and lastly, to draw from our Lord a practical disavowal of God's universal sovereignty over the kingdoms of the earth.

"*If thou be the Son of God,*" as the voice so lately heard at thy baptism has proclaimed thee, *thus* the tempter commenced his assault—if thou art so great a personage, and so highly favoured of God, wilt thou tamely submit to the pains of hunger, with the means of relief within thy reach? Prove the extent of thy power; "*command that the*

stones" of this wild and desolate place "*be made bread.*"

How resigned, how faithful, how dignified our Lord's reply! "*It is written*"—out of Scripture, that spiritual armoury of the Christian, our Lord takes his weapon to repel the tempter's assault;—" *It is written, man shall not live by bread alone*"—though this be the natural and ordinary means of his support—" *but by every word that proceedeth out of the mouth of God*"—by every means (for though God may be pleased to appoint one mean above another, he is tied down to none) *by every means* that He may deem fit. Did not he nourish the Israelites in the wilderness with manna, which their fathers knew not? Did not the ravens feed the Prophet in the desert? or did the barrel of meal or the cruise of oil fail? or even if there were bread to eat, could that become nutritious without the immediate blessing of God? "Shall I then (we may thus in all humility and reverence paraphrase our Lord's reply,) mistrust the Divine goodness, or seek to relieve, by an uncalled for exertion of miraculous power, that necessity, which, that I have not felt it before, during a fast of forty days' continuance, might in itself be a sufficient assurance that it will be relieved in my Father's own time."

Foiled in this first attempt, the devil took our Lord, saith the Evangelist, into the Holy City, and set him on a pinnacle of the temple, and said, "*If thou be the Son of God, cast thyself down,*" in the presence of these countless worshippers, that are below; commence thy mission with this public manifestation of thy glory: give to thy expecting countrymen the looked-for sign of the Son of man, that they may see and believe, and hail thee for their Messiah and king: no personal danger can await thee; for "*it is written, he shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest*

at any time thou dash thy foot against a stone."

To Scripture misapplied our Lord opposes Scripture in its true and undisguised meaning: "*Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.*" However watchful God may be, and ready to interfere for the preservation of his servants, in all natural and necessary and involuntary dangers, yet are they never to presume on his gracious interference in such, as are needless, and vain-glorious, and wholly of their own procuring. And for this public display, that you would propose to me, how would it consist with that humble, and unostentatious, and more rational method of proclaiming my mission, which, as it has been my Father's wish to appoint, so is it mine to follow.

Convinced by these replies of the great dignity of our blessed Lord, and yet maliciously bent to effect, if possible, the fall of the second Adam, as he had that of the first, and thereby prevent whatever blessing our Lord's coming into the world might be intended to convey, the tempter gathers up all his strength for his last temptation, and taking our Lord "*into an exceeding high mountain, shewed him all the kingdoms of the world, and the glory of them.*" And when he had filled, as he fancied, our Lord's mind with a desire of their possession, he boldly accosts him with the offer, "*All these things will I give thee, if thou wilt fall down and worship me.*"

There is in an open and undisguised avowal of blasphemy, something truly appalling to ourselves—how much more to the holy Son of the most High God! "*Get thee hence Satan,*" was our Lord's reply, "*for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.*"

St. Luke, in his account of the

conclusion of the temptation adds, that "*the Devil departed for a season,*" as if intimating that after a while he returned. And in truth what was the whole of our Lord's subsequent life but one continued scene of renewed temptation increasing in its intensity and violence as the hour of his death approached; "*your hour,*" saith he to the unbelieving Jews, "*and the power of darkness.*" The great adversary of man's salvation still continued to pursue with an inveterate malice, and the terrors of earthly persecution and bodily pains and mental agonies Him, who was to be its gracious *Author and Finisher,*" insomuch that this first attack of the tempter may be considered but the prelude to those that in a striking similarity followed after.

Though our Lord was able by his almighty power to turn the stones of the desert into bread, yet did He prefer, as we have seen, to rely rather on the providential care of his heavenly Father, than impatiently to relieve his own necessities by the performance of a miracle. And was not this a distinguishing feature of his conduct throughout the whole of his painful sojourning upon earth? "*We know the grace*" and therein the forbearance and resignation "*of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor,*" and often altogether subsisted on the bounty of his followers, "*The foxes have holes, and the birds of the air have nests, but the Son of Man*"—He, the Lord and heir of all, had not, and, since such was the appointment of his Father, would not have "*where to lay his head.*" Hungry and thirsty, yet he fed not himself by any exertion of his miraculous power, though he was ever ready to feed the famished thousands that followed to hear his doctrines. Ever going about through the cities of Israel, weary and fatigued in his journeyings, as once, when he sat down at the well of

Sychar, yet he never commanded the angels to his service, but submitted to the weakness of his assumed humanity, and patiently awaited the natural refreshment of rest. Even under that great extremity, his agony in the garden, when "*his sweat,*" saith the Evangelist, "*was as it were great drops of blood falling down to the ground,*" he kneels only, and prays to his Father, saying, "*If thou be willing, remove this cup from me; nevertheless, not my will, but thine be done.*" And when the hour of his death approached, and one prayer to his Father would have drawn down more than twelve legions of angels, yet used he no miraculous means for his rescue, but meekly resigned himself into the hands of his most malicious enemies in obedience to his Father's will. "*I am He—the cup that my Father hath given me, shall I not drink it?*"

And as to the character of our Lord's ministry, was it not cautious and prudential, save, where necessity required boldness and publicity? Did our Lord open his mission so repugnant to the prejudices, and opposed to the vices of the Jews at Jerusalem, the very heart and seat of their power?—The distant Galilee, the humble cities of Cana, Nazareth, and Capernaum, and the coasts of the sea of Tiberias were the scenes of his earliest preaching. Did he aim at a notoriety in his miracles, which would have prematurely excited, or immoderately kindled the anger and envy of the rulers? When the two blind men were restored to their sight, "*Jesus,*" saith the Evangelist, "*straitly charged them saying, See that no man know it.*" Did he court danger? When the Jews sought to kill him, he withdrew himself. When they professed to believe in Him, he would not commit himself unto them. Throughout he never needlessly excited the envy, or hatred, or persecution of the Jewish rulers, but left in his whole ministry a prac-

tical comment on that humble, and prudent and pious admonition of Moses, "*Thou shalt not tempt the Lord thy God.*"

And to complete the parallel, carry your eyes onward in the history of your blessed Lord, to that vast multitude, that after they had been fed by his power, and instructed by his doctrine, continued to surround the mountain whereon Jesus sat with his disciples; hear their confession: "*This is of a truth that Prophet that should come into the world;*" behold them advancing full of their temporal notions of that prophet as a great earthly king and deliverer, and eager to invest our Lord with the royal name and prerogative. And how did our Lord—He, who had before resisted from the tempter the offer of all the kingdoms of the world, bow did he act on this occasion? "*When Jesus,*" saith the Evangelist, "*perceived that they would come and make him a king, he departed unto a mountain himself alone;*" thus in this and every other instance patiently enduring and constantly repelling whatever temptations the malice of the devil, or the hatred of the Jewish rulers, or the forward zeal of his followers, or the necessities of that nature which for our sakes He had assumed, might offer; and for these two gracious reasons, that as the Captain of our salvation he might be made perfect through sufferings, and as his disciples, we might be led to expect temptation ourselves, and been courageous to bear up under its assaults, and imitate his most perfect example, and more confidently apply in the time of our need for his all-sufficient and ever-ready assistance.

Trials we must expect in this our earthly pilgrimage, for "*the disciple is not above his master, nor the servant above his Lord.*" May we then by his grace be prepared to meet them! neither disheartened at the ruggedness of a way which has been sanctified for us by

the bleeding feet of the holy and beloved Son of God, nor surprized at the approach of temptation, which, as it is the lot of humanity, so is it the peculiar portion of the Christian: nor dismayed at its weight, under which we shall assuredly be supported by the grace of our Lord; nor dispirited at a contest, which

through our Lord's merits shall work out for us a far more exceeding and eternal weight of glory.

"Greater is he that is with us, than he that is against us." And to Him therefore, with the Father and the Holy Ghost, be our prayers, our praises, and thanksgivings addressed, now and for evermore.

C.

BIBLICAL ILLUSTRATIONS.

Gen. xviii. 3—5.

And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

Gen. xix. 2.

And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go your ways.

"It has been already mentioned, that in this country no inns are any where to be found; consequently, the necessity of the case, as well as common humanity, urges every Christian-like colonist to open his door to the hungry or benighted traveller. And, as this hospitality becomes reciprocal, by their occasionally passing each other's houses, they feel no hesitation either in asking such favours, or in granting them. Thus a boor is never at a loss for a meal on the road; and as the customary time of dinner is about noon, he, without much ceremony, unsaddles his horse at any door where he may happen to come at that hour. If he arrive later, he is supposed to have dined at some other place on the road, and the question whether he may be in want

of refreshment, is considered superfluous: but in most parts of the country, a cup of tea is generally presented to him, without any regard to the time of day. It is therefore a boor's own fault if he lose his dinner. Those who travel in waggons, and who most frequently carry their provisions and cooking utensils with them, are looked upon as not standing in need of assistance, though such persons freely make use of those houses where they have any acquaintance with the family."—*Burchell's Travels in the interior of Southern Africa.*

Job xxxix. 13. 18.

Gavest thou wings and feathers unto the ostrich?

What time she lifeth up herself on high, she scorneth the horse and his rider.

"The ostrich, the largest bird known to man, sometimes frequents this vicinity; and, from the house, I had this morning the pleasure of discovering a pair at a distance, running across the plain. With the telescope they could be seen very distinctly; and being the first I had met with in a wild state, I could not but watch, with the greatest gratification, this interesting sight. The bushes intercepted the view of their long legs; but their black bodies were plainly to be seen; and those beautiful plumes, destined, possibly, hereafter to decorate the head of some elegant beauty, and

wave in the drawing-room, were now fluttering in the wind, and rudely hurrying over the desert. Their long necks, and comparatively small heads, reared high above the shrubs, like two tall stakes, remained the last in view; but their hasty long strides soon carried them out of sight.

"As these birds inhabit only large open plains, and their heads, elevated above every obstruction, enable them, at a great distance, to discover man, from whom they escape with the swiftness of a horse, it is not an easy affair to approach them unperceived, or to *hunt* them down; for, as it is well known, they are utterly incapable of raising their bodies into the air. It is fortunate for the race, that this difficulty of approach affords some little protection against their restless enemy, man."—*The Same*.

Prov. xxvi. 13.

The slothful man saith, There is a lion in the way; a lion is in the streets.

"Two Hottentots, with their waggons, were hastening on a-head of us, that they might be the first to get to the water; but we had not missed them long after the first dawn of twilight, before one of them came back in a great hurry for help to drive out of their road a huge lion, which they perceived lying before them just in their road. They had endeavoured to rouse him up, yet were themselves too much alarmed to fire, lest, through the dubious light, they might unfortunately miss their aim, and he should return the compliment by springing upon them. Although the beast would not oblige them by getting out of their way, he favoured them with a roar, which had the effect of making them halt till we came up; when the noise of so many waggons approaching, caused him to move off without molesting us."—*The Same*.

Isaiah xlii. 14.

And it shall be as the chased roe.

"In the afternoon, I observed,

1

with my telescope, one of the hunters, who was on horseback, following an eland which was coming towards us. It is a practice, whenever it can be done, to drive their game as near home as possible, before it is shot, that they may not have to carry it far; but this cannot easily be done till, by a long chase, the animal begins to flag. This was the case at present, and the Hottentot drove it on before him with as much ease as he might have driven a cow. It had been severely wounded, and this, doubtlessly, occasioned the facility with which it was managed. The animal was brought within twenty yards of the waggons, where it stood still, unable, from fatigue, to move a step further. Before the hunter fired again, he was persuaded to wait till I had made two sketches, one in profile and another in front. During the whole time I was drawing, the animal made no attempt to move, and it was really astonishing that it continued so long in the same attitude, silent and motionless. So far all this was exceedingly interesting and gratifying to my curiosity; but not so the conclusion. This poor creature, to whom I was indebted for so favourable an opportunity of obtaining, without hurry, a careful and correct drawing of the species, appeared so mild and harmless, and had such gentleness, and so much speaking solicitude in its beautiful clear black eye, that I could not witness its fall; but turned away before they fired the fatal shot which brought it to the ground."—*The Same*.

Ezekiel i. 14.

And the living creatures ran and returned as the appearance of a flash of lightning.

"The *lightning*, in its appearance, differs from that of England: the luminous trace formed by it was not straight, or broken into angles, but moved in a quivering manner, describing a tremulous line, not

unlike that by which rivers are represented in maps. The flash was, in general, not instantaneous; but had a duration that was very perceptible: sometimes it continued so long as two seconds; and to the eye it seemed as if liquid fire were rapidly flowing along the luminous line, as along a channel. This phenomenon was more evident when the clouds from which it was produced were more distant; and it may then be observed to take a direction more horizontal than otherwise."—*The Same*.

Isaiah xxxiv. 15.

There shall the vultures also be gathered, every one with her mate.

"On the body of a dead ox, I observed several large vultures, feeding in harmony with a number of crows. This being the first time I had seen this species, I attentively watched its manners for a long while with a telescope. It was of an imposing size; and its solemn, slow, and measured movements, added to its black plumage, possessed something of a funereal cast, well suited to its cadaverous employment. An excellent picture of the manners of a vulture is drawn by Virgil, in the third book of the *Æneid*, in his story of the harpies; too long to be quoted here, but which the sight of these birds, and their habits, brought immediately to my recollection, and served greatly to increase the interest with which I viewed them. There was a heaviness in their gait and looks, which made one feel half-inclined to consider them rather as beasts of prey, than as feathered inhabitants of the air. When not thus called forth to action, this bird retires to some inaccessible crag, sitting almost motionless in melancholy silence for days together, unless the smell of some distant carrion, or too long an abstinence, draw it from retirement, or force it to ascend into the upper regions of air; where, out of sight, it remains for hours, endeavouring

to get scent of its nauseous food. These birds must possess the sense of smelling in a degree of perfection far beyond that of which we have any idea."—*The Same*.

Jer. iv. 7.

The lion is come up from his thicket.

"Having quickly armed ourselves, and left Philip in charge of my waggons, we briskly pushed our way between the thickets, winding through the willow grove, and crossing many a deep ravine. Every where the enormous foot of the hippopotamus had imprinted the earth with holes. Gert, who had never seen a *Zee-koe* (sea-cow), as the colonists call this animal enjoyed the trip as much as myself, both equally anxious to gratify our curiosity. He had been less a traveller than the rest of my men; and, therefore, like myself, had the greater novelty to expect. As we hurried on, our conversation was on nothing but the sea-cow; and his animation, excited by the subject to a higher pitch than usual, exceedingly pleased and amused me. Thus beguiling the time, my attention was diverted from the flowers that decked our path, or the birds that enlivened the branches above our heads.

"Suddenly he stopped: and, crying out with some emotion, 'Look here, Sir!'—I turned my eyes downwards, and saw the recent foot-marks of a *lion* which had been to drink at the river, apparently not more than an hour before. This gave a check to our dialogue on the hippopotamus, and in a lower and graver tone of voice, he talked now only of lions, and the danger of being alone in a place so covered with wood. That, which a minute before, had been praised as a delightful shady path, now was viewed as the lurking place of lions and of every formidable beast of prey."—*The Same*.

Psalms xxii. 13.

They gaped upon me with their mouths, as a ravening and a roaring lion.

1 Pet. v. 8.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

"Such nights I already knew, by dear-bought experience, favour the prowling lion, and seem to give him a spirit of daringness which he seldom evinces at other times. Taking advantage of the disorder and confusion into which the other animals are thrown by the conflicting elements, which make no impression upon him, he appears to advance upon them with less caution than usual. This, at least, was now found to be the case; for at a little after nine, while all of us were lying in the waggons, the dogs commenced a barking and howling; the whole of the oxen suddenly made efforts to get loose, and began to express that peculiar kind of uneasiness which, in a very intelligible manner, told us that a lion was not far off. There is probably something in the smell of this beast quite different from that of others, by which, at a great distance, especially if to windward, his prey perceive his approach, and are warned to escape their danger, by instant flight. It was this natural or instinctive propensity to fly, which occasioned our oxen to struggle and endeavour to get loose; but fortunately for them, the strength of the *reims* prevented their doing this. Yet their efforts to disengage themselves were so violent, that my waggon was in great risk of being overturned; and for some time it was unsafe to remain in it. A fire is generally sufficient to hold the lion at a distance; but ours was at this time extinguished by the rain; on which account he pressed closer upon us. Fortunately, some muskets fired at random, or aimed only by guess, had the effect not only of keeping him off, but of quieting, in a great degree, the restlessness of the cattle. The Hottentots say that the oxen have sagacity enough to know that

the discharge of muskets, under such circumstances, is for the purpose of driving away their dreaded enemy; and, whatever may be the notions of these poor animals on the subject, such is certainly the effect commonly produced on them, as I often myself witnessed on subsequent occasions. Perhaps it is, that a certain instinct they may possess, enables them to discover that the beast does actually retreat when muskets are fired off. We could discover, from an unusual and peculiar barking of the dogs, that he continued prowling round us till midnight; but his fears to encounter man, were the only obstacle to prevent his carrying off his prey; and finding it thus too strongly protected, he at last withdrew."—*The Same*.

Isaiah xl. 24.

And the whirlwind shall take them away as stubble.

Jer. xxv. 32.

And a great whirlwind shall be raised up from the coasts of the earth.

"The hottest days were often the most calm; and at such times the stillness of the atmosphere was sometimes suddenly disturbed in an extraordinary manner: *whirlwinds* raising up columns of dust to a great height in the air, and sweeping over the plain with momentary fury, were no unusual occurrence. As they were always harmless, it was an amusing sight to watch these tall pillars of dust, as they rapidly passed by, carrying up every light substance to the height of from one to even three and four hundred feet. The rate at which they travelled varied from five to ten miles in the hour: their form was seldom straight, nor were they quite perpendicular; but uncertain and changing. Whenever they happened to pass over our fire, all the ashes were scattered in an instant, and nothing remained but the heavier sticks and logs. Sometimes they were observed to disappear, and, in a minute or two

afterwards, to make their re-appearance at a distance further on. This occurred whenever they passed over rocky ground, or a surface on which there was no dust, nor other substances sufficiently light to be carried up in the vortex. Sometimes they changed their colour, according to that of the soil or dust which lay in their march; and when they crossed a track of country where the grass had lately been burnt, they assumed a corresponding blackness.

"But to-day the calm and heat of the air was only the prelude to a violent wind, which commenced as soon as the sun had sunk, and con-

tinued during the greater part of the night. The great heat, and long-protracted drought of the season, had evaporated all moisture from the earth, and rendered the sandy soil excessively light and dusty. Astonishing quantities of the finer particles of this sand were carried up by the wind, and filled the whole atmosphere; where, at a great height, they were borne along by the tempest, and seemed to be real clouds, although of a reddish hue; while the heavier particles, descending again, presented, at a distance, the appearance of mist, or driving rain."—*The Same.*

ECCLESIASTICAL LIVES.

A short Account, by Bishop Pearson, of the ever-memorable John Hales, prefixed to his "Golden Remains," 1673.*

"If that reverend and worthy person Mr. Farindon had not died before the impression of this book, you had received from that excellent hand an exact account of the author's life, which he had begun, and resolved to perfect, and prefix to this edition. And, as the loss of him is great in many particulars, so especially in this; because there was none to whom Mr. Hales was so thoroughly known as unto him, nor was there any so able to declare his worth, partly by reason of his own abilities, emi-

nently known, principally because he learned his author from an intimate converse, who was a man never to be truly expressed but by himself.

"I am therefore to intreat thee, reader, being deprived of the proper Plutarch, not to expect any such thing as a life from me, but to accept of so much only as is here intended. If Mr. Hales were unknown unto thee, be pleased to believe what I know and affirm to be true of him; if he were known, then only be satisfied that what is published in his name did really proceed from him: and more than this needs not to be spoken in reference to the advancement of this work: because he which knew or believeth what an excellent person Mr. Hales was, and shall be also persuaded that he was the author of this book, cannot choose but infinitely desire to see and read him in it.

* This great man, to whom it is no small enlogium to have had Bishop Pearson for his biographer, was born April 19, 1584, entered at Corpus Christi College, Oxford, April 16, 1597; admitted fellow of Merton College, Oct. 13, 1606; fellow of Eton College, May 24, 1613; accompanied, in 1618, Sir Dudley Carlton, ambassador to the Hague, as his chaplain, by which means he procured admission into the Synod of Dort; returned from the Synod in 1619; presented by Archbishop Laud with a canonry of Windsor, in 1639; ejected from his fellowship at Eton, on his refusal to take the engagement "to be faithful to the commonwealth of England, as then established, without a King, or a House of Lords;" died May 19, 1656, aged 72, and was buried, according to his own desire, in Eton church-yard.

REMEMBRANCER, No. 63.

"In order to the first of these, I shall speak no more than my own long experience, intimate acquaintance, and high veneration, grounded upon both, shall freely and sincerely prompt me to. Mr. John Hales, sometime Greek professor of the University of Oxford, long fellow of Eton College, and at last also prebendary of Windsor, was a man, I think, of as great a sharpness, quickness, and subtilty of wit as ever this, or, perhaps, any nation bred. His industry did survive, if it were possible, to equal the largeness of his capacity, whereby he became as great a master of polite, various, and universal learning, as ever yet conversed with books. Proportionate to his reading was his meditation,

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which furnished him with a judgment beyond the vulgar reach of man, built upon unordinary notions, raised out of strange observations and comprehensive thoughts within himself. So that he was a most prodigious example of an acute and piercing wit, of a vast and illimited knowledge, of a severe and profound judgment.

"Although this may seem, as in itself it truly is, a grand eulogium; yet I cannot esteem him less in any thing which belongs to a good man than in those intellectual perfections: and had he never understood a letter, he had other ornaments sufficient to endear him. For he was of a nature (as we ordinarily speak) so kind, so sweet, so courting all mankind, of an affability so prompt, so ready to receive all conditions of men, that I conceive it never as easy a task for any one to become so knowing as so obliging.

"As a Christian, none more ever acquainted with the nature of the Gospel, because none more studious of the knowledge of it, or more curious in the search, which being strengthened by those great advantages before mentioned, could not prove otherwise then highly effectual. He took indeed to himself a liberty of judging, not of others, but for himself: and if ever any man might be allowed in these matters to judge, it was he who had so long, so advantageously considered, and which is more, never had the least worldly design in his determinations. He was not only most truly and strictly just in his secular transactions, most exemplarily meek and humble notwithstanding his perfections, but beyond all example charitable, giving unto all, preserving nothing but his books to continue his learning and himself: which when he had before digested, he was forced at last to feed upon, at the same time the happiest and most unfortunate belluo of books", the grand example of learning and of the envy and contempt which followeth it.

"This testimony may be truly given of his person, and nothing in it liable to the least exception but this alone, that it comes far short of him, which intimation I conceive more necessary for such as knew him not than all which hath been said.

"In reference to the second part of my design, I confess, while he lived none was ever more solicited and urged to write, and thereby truly to teach the world, than he; none ever so resolved (pardon the expression so obstinate) against it. His facile and courteous nature learnt only not to yield to that solicitation. And therefore

* After his ejection from his fellowship, he was reduced to the necessity of selling a great part of his library for his support.

the world must be content to suffer the loss of all his learning with the deprivation of himself; and yet he cannot be accused for hiding of his talent, being so communicative that his chamber was a church, and his chair a pulpit.

"Only that there might be some taste continue of him, here are some of his remains recollected; such as he could not but write, and such as when written were out of his power to destroy. These consist of two parts, of Sermons, and of Letters; and each of them proceeded from him upon respective obligations. The Letters, though written by himself, yet were wholly in the power of that honourable person to whom they were sent, and by that means they were preserved. The Sermons, preached on several occasions, were snatched from him by his friends, and in their hands the copies were continued; or by transcription dispersed. Of both which I need to say no more than this, that you may be confident they are his.

"The Editor hath sent these abroad to explore what welcome they shall find; he hath some more of his Sermons and Tractates in his hands, and desires if any person have any other writings of the same author by him, that he would be pleased to communicate them to the printer of this work, T. Garthwait, upon promise, and any other engagement, that he will take care to see them printed, and set forth by themselves. This, reader, is all the trouble thought fit to be given thee.

By JOHN PEARSON.

We subjoin a letter from Mr. Farindon to Mr. Garthwait, which among other matters contains an interesting anecdote relative to the change that took place in Mr. Hales's opinion, during his residence at Dort, on the subject of Calvinism. It is as follows:—

"MR. GARTHWAIT,

"I AM very glad you chose so judicious an overseer of those sermons of Mr. Hales as Mr. Gunning, whom I always have had in high esteem both for his learning and piety; and I am of his opinion, that they may pass for extraordinary. That sermon of wresting hard places of Scripture may well begin your collection. The other on *Rom. xiv. 1.* Him that is weak in the faith receive, &c. was preached at St. Paul's Cross, and I moved him to print it. That of "My kingdom is not of this world;" I once saw and returned to Mr. Hales with four more which I saw him put into Mr. Chillingworth's hands: I wish *Dixi Custodiam* were perfect, I have often heard him speak of it with a kind of com-

placency. That of "He spake a parable that men ought always to pray," I believe is his by the passage of the Sponge and the knife, which I have heard from his mouth. The sermon which you had from D. Hammond, upon *Son, remember*, &c. was preached at Eaton College. The other, of duels, was either one or two, and preached at the Hague, to Sir D. Carlton and his company. That you call a letter on *I can do all things*, is a sermon. The sermon of *Peter went out and wept*, &c. is under his own hand.

One caution I should put in, that you print nothing which is not written with his own hand, or be very careful in comparing them, for not long since one shewed me a sermon, which he said was his, which I am confident could not be, for I saw nothing in it which was not *vulgaris moneta*, of a vulgar stamp, common, flat, and low. There are some sermons that I much doubt of, for there is little of his spirit and genius in them, and some that are imperfect; that of Gen. xvii. 1. *Walk before me*, &c. is most imperfect, as appears by the autographum which I saw at Eaton a fortnight since.

For his letters, he had much trouble in that kind from several friends, and I heard him speak of that friend's letter you mention pleasantly, Mr. —: *He sets up tops, and I must whip them for him*. But I am very glad to hear you have gained those letters into your hands written from the Synod of Dort: you may please to take notice that in his younger days he was a Calvinist, and even then when he was employed at that Synod, and at the well pressing 3. S. John xvi. by Episcopus—*There, I bid John Calvin good night*, as he has often told me. I believe they will be as acceptable, or, in your phrase, as saleable as his sermons, I would not have you to venture those papers out of your hands to me, for they may miscarry, and I fear it would be very difficult to find another copy: peradventure I may shortly see you, at the term I hope I shall, and then I shall advise you further the best I can about those other sermons you have.

I see you will be troubled yet awhile to put things in a right way. I have drawn in my mind the model of his life; but I am like Mr. Hales in this, which was one of his defects, not to pen any thing till I must needs.

God prosper you in your work and business you have in hand, that neither the Church nor the author suffer.

Your assured friend to his power,

ANTHONY FARINDON.

Some Memoirs of the Life and Character of Dr. Edward Poccoche, Regius Professor of Hebrew in the University of Oxon, as given by Mr. Locke, in two Letters to a Friend.*

Oates, 23 July, 1703.

SIR,—I have so great a veneration for the memory of that excellent man, whose life you tell me you are writing, that when I set myself to recollect what memoirs I can (in answer to your desire) furnish you with; I am ashamed I have so little, in particular, to say on a subject that afforded so much. For I conclude you so well acquainted with his learning and virtue, that

* He was a native of the city of Oxford, born in the parish of St. Peter's in the East, in that city, became scholar and fellow of Corpus Christi College, in this University, and was by Archbishop Laud appointed the first Lecturer of the Arabic tongue, founded by that noble prelate in the year 1636. Afterwards Dr. Morris, the Hebrew Professor, dying March 21, 1647-8, (which was in the height of the visitation) his Majesty, then a prisoner in the Isle of Wight, nominated him to that professorship, and consequently to the sixth canonry in this Church, which he had some time before, at the instance of Archbishop Laud, and the petition of Dr. Morris, annexed to the Hebrew lecture, and by the intercession of Selden, the Parliament consented to it. But Mr. Mills who had got possession of Dr. Payne's canonry, quitted it again, and by the favour of the visitors, got himself possessed of the sixth canonry, obliging Mr. Poccoche to accept of the fourth; which notwithstanding, he was not permitted long to enjoy, being in the year 1661 dispossessed of it, for refusing the engagement. However, they did not deprive him of all, for they left him the burthen, though they took the main profits of his professorship, so that he still continued to read this and his other (the Arabic) lecture. After that, "he was in great danger of losing his parsonage of Childry, attending the committee at several of their meetings, to know his doom. Many articles were exhibited against him, from which he so well cleared himself, that no crime would stick. At length insufficiency was pitched upon to bear him down, whereupon Dr. Owen, who was one of the number, could not forbear to say, "that they took the ready way to make themselves infamous, the person whom they were now censuring in this manner, being of such extraordinary learning, as was famous through the world."—*Walker's Sufferings of the Clergy*. P. 104.

I suppose it would be superfluous to trouble you on those heads. However, give me leave not to be wholly silent upon this occasion: so extraordinary an example, in so degenerate an age, deserves for the rarity, and I was going to say, for the incredibility of it, the attestation of all that knew him, and considered his worth. The Christian world is a witness of his great learning; that, the works he published would not suffer to be concealed: nor could his devotion and piety be hid, and be unobserved in a college where his constant and regular assisting at the cathedral service, never interrupted by sharpness of weather, and scarce restrained by downright want of health; shewed the temper and disposition of his mind. But his other virtues and excellent qualities, had so strong and close a covering of modesty and unaffected humility, that though they shone the brighter to those who had the opportunity to be more intimately acquainted with him, and eyes to discern and distinguish solidity from shew, and esteem virtue that sought not reputation; yet they were the less taken notice and talked of by the generality of those to whom he was not wholly unknown. Not that he was at all close and reserved, but on the contrary, the readiest to communicate to any one that consulted him. Indeed he was not forward to talk, nor ever would be the leading man in the discourse, though it were on a subject that he understood better than any of the company; and would often content himself to sit still and hear others debate, in matters which he himself was more a master of. He had often the silence of a learner, where he had the knowledge of a master: and that not with a design, as is often, that the ignorance any one betrayed, might give him the opportunity to display his own knowledge with the more lustre and advantage, to their shame; or censure them when they were gone. For these arts of triumph and ostentation, frequently practised by men of skill and ability, were utterly unknown to him; it was very seldom that he contradicted any one; or if it were necessary at any time to inform any one better, who was in a mistake, it was in so soft and gentle a manner, that it had nothing of the air of dispute or correction, and seemed to have little of opposition in it. I never heard him say any thing that put any one that was present the least out of countenance; nor ever censure, or so much as speak diminishingly of any one that was absent. He was a man of no irregular appetites; if he indulged any one too much, it was that of study, which his wife would

often complain of (and, I think, not without reason) that a due consideration of his age and health could not make him abate. Though he was a man of the greatest temperance in himself, and the farthest from ostentation and vanity in his way of living; yet he was of a liberal mind, and given to hospitality: which, considering the smallness of his preferments, and the numerous family of children he had to provide for, might be thought to have out-done those who made more noise and shew. His name, which was in great esteem beyond sea, and that deservedly, drew on him visits from all foreigners of learning, who came to Oxford to see that university. They never failed to be highly satisfied with his great knowledge and civility, which was not always without expence. Though at the restoration of King Charles, when preferment rained down upon some men's heads, his merits were so overlooked, or forgotten, that he was barely restored to what was his before, without receiving any new preferment then, or at any time after; yet I never heard him take any the least notice of it, or make the least complaint in a case that would have grated sorely on some men's patience, and have filled their mouths with murmuring, and their lives with discontent. But he was always unaffectedly cheerful; no marks of any thing that lay heavy at his heart for his being neglected, ever broke from him. He was so far from having any displeasure lie concealed there, that whenever any expressions of dissatisfaction for what they thought hard usage broke from others in his presence, he always diverted the discourse; and if it were any body with whom he thought he might take that liberty, he silenced it with visible marks of dislike.

Though he was not, as I said, a forward, much less an assuming talker, yet he was the farthest in the world from sullen or morose. He would talk very freely, and very well of all parts of learning, besides that wherein he was known to excel. But this was not all; he could discourse very well of other things. He was not unacquainted with the world, though he made no show of it. His backwardness to meddle in other people's matters, or to enter into debates, where names and persons were brought upon the stage, and judgments and censures were hardly avoided, concealed his abilities in matters of business and conduct from most people. But yet I can truly say, that I knew not any one in that university, whom I would more willingly consult in any affair that required consideration, nor whose opinion I thought better worth the hearing than

his, if he could be drawn to enter into it, and give his advice.

Though in company he never used himself, nor willingly heard from others, any personal reflections on other men, though set off with a sharpness that usually tickles, and by most men is mistaken for the best, if not the only seasoning of pleasant conversation; yet he would often bear his part in innocent mirth, and by some apposite and diverting story, continue and heighten the good humour.

I know not whether you find amongst the papers of his, that are, as you say, put into your hands, any Arabic proverbs, translated by him. He has told me that he had a collection of 3000, as I remember; and that they were, for the most part, very good. He had, as he intimated, some thoughts of translating them, and adding some more, where they were necessary to clear any obscurities; but whether he ever did any thing in it before he died, I have not heard. But to return to what I can call to mind, and recover of him.

I do not remember, that in all my conversation with him, I ever saw him once angry, or to be so far provoked, as to change colour or countenance, or tone of voice. Displeasing accidents and actions would sometimes occur; there is no help for that: but nothing of that kind moved him, that I saw, to any passionate words; much less to chiding or clamour. His life appeared to me one constant calm. How great his patience was in his long and dangerous lameness, (wherein there were very terrible and painful operations) you have, no doubt, learnt from others. I happened to be absent from Oxford most of that time; but I have heard, and believe it, that it was suitable to the other parts of his life. To conclude, I can say of him, what few men can say of any friend of theirs, nor I of any other of my acquaintance; that I do not remember I ever saw in him any one action that I did, or could in my own mind blaine, or thought amiss in him*.

* "As a country clergyman, he set himself, with his utmost diligence, to a conscientious performance of all the duties of his cure; labouring for the edification of those committed to his charge, with the zeal and application of a man, who thoroughly considered the value of immortal souls, and the account he was to give. He was constant in preaching, performing that work twice every Lord's Day. And because the addition of catechizing, which he would not neglect, made this a burthen too heavy to

Sir, If I had been put upon this task soon after his death, I might possibly have

be always borne by himself, he sometimes procured an assistant from Oxford, to preach in the afternoon. His sermons were so contrived by him, as to be most useful to the persons that were to hear them. For though such as he preached in the University were very elaborate, and full of critical and other learning; the discourses he delivered in his parish were plain and easy, having nothing in them which he conceived to be above the capacities even of the meanest of his auditors. He commonly began with an explanation of the text he made choice of, rendering the sense of it as obvious and intelligible as might be: then he noted whatever was contained in it relating to a good life; and recommended it to his hearers, with a great force of spiritual arguments, and all the motives which appeared most likely to prevail with them. And as he carefully avoided the shews and ostentation of learning, so he would not, by any means, indulge himself in the practice of those arts, which at that time were very common, and much admired by ordinary people. Such were distortions of the countenance and strange gestures, a violent and unnatural way of speaking, and affected words and phrases, which being out of the ordinary way, were therefore supposed to express somewhat very mysterious, and, in a high degree, spiritual. Though nobody could be more unwilling than he was to make people uneasy, if it was possible for him to avoid it, yet neither did his natural temper prevail with him, nor any other consideration tempt him, to be silent, where reproof was necessary. With a courage, therefore, becoming an ambassador of Jesus Christ, he boldly declared against the sins of the times, warning those who were under his care, as against all profane and immoral practices, so against those schisms and divisions which were now breaking in upon the Church, and those seditions which aimed at the subversion of the State. His whole conversation too was one continued sermon, powerfully recommending to all that were acquainted with him, the several duties of Christianity. For as he was "blameless and harmless, and without rebuke," so his unaffected piety, his meekness and humility, his kind and obliging behaviour, and great readiness, upon every occasion, to do all the good he was capable of, made him shine as "a light in the world."

A minister that thus acquitted himself,

sent you a paper better furnished than this is, and with particulars fitter for your

one would think, should have met with much esteem, and all imaginable good usage from his whole parish; but the matter was otherwise; he was one of those excellent persons, whom the brightest virtue hath not been able to secure from an evil treatment; yea, that upon account, even of what was highly valuable in them, have been contemned, reproached, and injuriously handled. Some few, indeed, of those under his care, had a just sense of his worth, and paid him all the respect that was due to it: but the behaviour of the greater number was such as could not but often much discompose and afflict him. His care not to amuse his hearers, with things which they could not understand, gave some of them occasion to entertain very contemptible thoughts of his learning, and to speak of him accordingly. So that one of his Oxford friends, as he travelled through Childry, inquiring, for his diversion, of some people, who was their minister? and how they liked him? received from them this answer: "Our parson is one Mr. Pocke, a plain, honest man; but master," said they, "he is no Latiner."—*Life, by Dr. Twells.*

"Should I begin," says Dr. Marsh, (some time ago Primate of Ireland) to speak any thing of the rare endowments of this admirable man (Dr. Pocke) with whom I had the honour to be very intimately acquainted for many years, I should not be able to end his character under a volume: his rare learning appears in his writings; his exemplary piety, meekness, self-denial, and candour, were visible to all that conversed with him; his patience and resignation to God's will were discernable to all who visited him in the time of his long and painful sickness; and his profound humility was well known and admired by all his acquaintance."—*From the Same.*

purpose, to fill up the character of so good and extraordinary a man, and so exemplary a life. The esteem and honour I have still for him, would not suffer me to say nothing; though my decaying bad memory did ill second my desire to obey your commands. Pray accept this, as a mark of my willingness, and believe that I am,

Your most humble servant,

JOHN LOCKE.

LETTER II.

Oates, 23 July, 1703.

SIR,—I cannot but think myself beholden to any occasion that procures me the honour of a letter from you. I return my acknowledgments for those great expressions of civility and marks of friendship I received in your's of the eighth instant; and wish I had the opportunity to shew the esteem I have of your merit, and the sense of your kindness to me, in any real service. The desire of your friend in the inclosed letter you sent me, is what of myself I am inclined to satisfy: and am only sorry, that so copious a subject has lost, in my bad memory, so much of what heretofore I could have said, concerning that great and good man, of whom he inquires. Time, I daily find, blots out apace the little stock of my mind, and has disabled me from furnishing all that I would willingly contribute to the memory of that learned man. But give me leave to assure you, that I have not known a fitter person than he, to be preserved as an example, and proposed to the imitation of men of letters. I therefore wish well to your friend's design, though my mite be all I have been able to contribute to it. I wish you all happiness, and am, with a very particular respect,

Sir,

Your most humble servant,

JOHN LOCKE.

The following is the Inscription on Dr. Pocke's Monument in the Cathedral Church of Christ, at Oxford.

EDOARDUS POCOKE, S. T. D.

(cujus si Nomen audias, nihil hic de Famâ desideres)

Natus est Oxoniæ, Nov. 8. A. D. 1604.

Socius in Collegium Corpus-Christi cooptatus 1628.

In Linguam Arabicæ Lecturam Publicè habendam

Primus est institutus, 1636.

Deinde etiam in Hebraicam Profes. Regio successit, 1648.

Desideratissimo Marito, Sept. 10, 1691.

in Cælum reverso,

MARIA BURDET,

Ex qua novenam suscepit sobolem, tumulum
hunc mærens posuit.

MISCELLANEOUS.

Preface by Bishop Pearson, to Dr. Daniel Stokes's Commentary on the twelve Minor Prophets. 1659.

If the eunuch in the Acts, having a prophet in his hand, and being asked this question, Understandest thou what thou readest? could give no better answer than that, How can I, except some man should guide me? If this were the best account which could there be given where the original language was familiarly understood; what need of an interpreter must they have, who, far distant both in time and place, can read the Prophets in no other than their mother language, and that most different from the tongue in which those holy authors wrote? As therefore the generality of Christians could not read the scriptures at all, except they were first translated, so when they are, many parts of them cannot yet be understood until they be interpreted. And, as of all the holy writers the Prophets are confessedly most obscure, so amongst them the smallest must necessarily be most intricate: brevity always causing some obscurity.

Now, though there be many commentators which have copiously written on the Prophets: ye we shall not find that light which might be expected from them, because some have undertaken to expound those oracles, being themselves either altogether ignorant of their language, or very little versed in it. Others enlarge themselves by way of doctrines or common-place, which may belong as well to any authors as to those to which they are applied. Wherefore if any man hath really a desire to understand the scriptures, I commend him unto those interpreters, whose expositions are literal, searching and declaring the proprieties of the speech of the author, and the scope and aim which he that wrote had in the writing of it.

Of these literal interpreters, useful to all Readers, those are most advantageous to the unlearned, who contrive their expositions by way of paraphrase, and so make the author speak his own sense plainly, and perspicuously; which is the greatest life that can be given unto any writing originally obscure. For if the interpreter truly understand the mind of the author, then without any trouble or circumlocution it becomes the same thing as if the writer had clearly at first expressed himself. And therefore proportionably to our opinion of the knowledge of the Paraphrase, we

may rely upon the understanding of the author.

Thus, in these smaller Prophets, acknowledged by all, especially by such as know most, to be obscure, that interpreter which shall be able to deliver their mind, and contrive the same as if it proceeded immediately from themselves, must necessarily be confessed the best expositor. And no man can be able to perform this but he which is exactly knowing of all the idioms of the Hebrew tongue, and familiarly acquainted with, and constantly versed in the Prophets themselves, and the writings of the Jews.

Now such a person as this is, hath taken the pains to benefit the church of God with a paraphrase of this nature—the reverend and learned Dr. Stokes, who hath from the happy beginning of his studies been known most industriously to have prosecuted that of the Oriental Languages, and hath for more than forty years constantly made remarks upon the Hebrew text, from which he hath raised unto himself a body of critical observations ready and most fit for public view. Amongst many advantages accruing especially to the understanding of the scriptures, he hath made choice to publish this paraphrase of the small Prophets: a work of more real than seeming value. Which I cannot sufficiently commend to the reader, neither in respect of itself (it is of so great use and benefit), nor in reference to his other works, which we may hope to see according to the entertainment given to this. And that (Christian reader) he desires may be found correspondent to the desert thereof; who is the author's

Most affectionate friend,

but in this more thine,

JOHN PEARSON.

To the Editor of the Remembrancer.

SIR,

ACTUATED alone by pure and conscientious motives, as a Minister of the Church of England, I beg leave most respectfully to call your notice to a subject, which has lately much engaged my attention. Truly happy shall I be, if any of your learned and numerous Correspondents will condescend to favour me with their candid and unreserved opinion on it

If we consult the Rubric prefixed to the Office for the Administration of the Lord's Supper, or Holy Communion, we may observe, that the Curate is expressly enjoined not to suffer "*any one who is an open and notorious liver to presume to come to the Lord's table, until he hath declared himself to have truly repented and amended his former naughty life, that the congregation may thereby be satisfied, which before were offended.*" Provided, "*that every Minister so repelling any, as is specified in this Rubric, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest.*"

Thus saith the Rubric, whereby it evidently appears, that the command given to the Curate, or officiating Minister, is of an *imperative* nature. To any Minister whatever, the rejection of a person from his appearing at the Lord's table must be distressing, and truly painful to his feelings. But there are some cases, particularly those of *murder*, in which the Minister finds himself involved in much difficulty; for his humanity and compassion for the condemned criminal will induce him not to refuse the Holy Sacrament to him, previous to his falling a victim to the violated and offended laws of his country. But can the murderer be said to be filled with *contrition* and *truly penitent*, merely by confessing his guilt, and acknowledging the justice of his sentence? Very little reliance is surely to be placed on the sincerity of this man's repentance. On the contrary, I am of opinion, that it may more properly be called *attrition*, arising from the dread of *punishment only*. But would not the Minister, without being unjustly charged with want of feeling and humanity, be fully justified, and act a conscientious part, if he refuses to administer the Holy Sacrament to the wretched murderer, unless he discloses the *whole* of the horrid

transaction in which he was concerned, and deliver up the names of *all* his wicked associates, so that they may be detected and brought to justice? However, should the worthy Clergyman be involved in doubt how to act consistently with his duty, and his own conscience, would it not be prudent, would it not shew that he was commendably cautious, in hesitating to administer the Holy Sacrament till he had time to consult with his Diocesan on this important subject? I think, that his mind would then be more at ease, and that he would tread on safer and surer ground.

By many condemned criminals, I am afraid, that the Holy Sacrament is by them taken under the Roman Catholic idea of a passport into heaven, and that it will inspire them with *manly* fortitude at the awful and agonizing moment of their execution. If credit is to be given to reports in our public papers of the behaviour of some criminals of late, it is evident that they made no full confession of their guilt. Their chief object seems to have been to act the part of hardened bravery, and shew a courage more worthy of a better cause; and in this, I am sorry to think, they are frequently confirmed and strengthened by the delusive advice and consolation of the enthusiast and evangelical preacher. I remain respectfully,

Sir,
Your humble Servant,
CANDIDUS.

To the Editor of the Remembrancer.

SIR,

I HAVE lately had the good fortune to see the copy of Henry the VIII.'s Book on the Seven Sacraments, presented by the King to Archbishop Cranmer, containing his name "*Thomas Cantuarien,*" and *marginal notes in the Archbishop's own hand-writing*. These latter are

curious, as they shew the workings of his mind at that early period on the subject of transubstantiation. I have extracted the passages of

ASSERTIO SEPTEM SACRAMENTORUM ADVERSUS MARTIN.

Lutherū, ædita ab inuictissimo Angliæ et Franciæ rege, et do. Hybernici Henrico eius nominis octavo.

(at the end)

Apud inclytam urbem Londinum in ædibus Pynsonianis. AN. M.D.XXI. quarto Idus Julij.

Cum privilegio a rege indulto.

(Among the marginal notes in the Abp's handwriting are the following.)

(4to. pp. 156.)

At pa. 33. (*the words in Italics are marked by the Archbishop.*)

* desideramus, id ex scripturis.

Q.?

—“ Idem potuit, et in Apostolorum Actis contingere, ubi nec beatus Petrus alloquens populum, et illis Christi fidem insinuans, ausus est adhuc aperte quicquam, de eius diuinitate dicere, ita abdita, et populis dubia mysteria non temere proferebat. At Christus apostolos suos, quos tam diu sua doctrina formauerat, ipso sacramenti instituendi principio, docere non dubitauit, panis uinique non amplius restare substantiam, sed manente utriusque specie, utrumque tamen, et panem, et uinum, in corpus et sanguinem suum esse conuersum*. Quod tam aperte docuit, ut plane mirandum, sit exortu quenque postea, qui rem tam claram, rursus uocaret in dubium. Quomodo enim potuisset apertius dicere, nihil illic remanere panis, quod quum dixit. Hoc est corpus meum.”

At pa. 35.

† tēpt nate transubstantiationis.

‡ ubi vbu dei quod fide faciat huius rei.

“NAM Q. LUTHERUS AIT HANC† fidem transubstantiationis, iam intra trecentos annos proximos esse natum, quum prius a Christo plus annis mille ducentis ecclesia recte crediderit, nec interim de transubstantiatione tam portentoso (ut ait ille) uocabulo, mentio unquam: ulla sit facta, si de uocabulo tantum litiget, nemo erit, opinor, illi molestus, ut credat transubstantiationem, modo credat panem sic esse conuersum in carnem, et uinum in sanguinem, ut nihil, neque panis remaneat, neque uini, præter speciem, quod ipsum uno uerbo uolunt, quicunque ponunt transubstantiationem‡. At istud, postquam ecclesia uerum esse decreuit, etiam, si nunc primum decerneret: tamen, si ueteres non credidere contrarium, quod de ea re nunquam ante quisquam cogitasset, cur non obtemperaret Lutherus, ecclesię totius præsentis decreto: persuasus, id nunc tantum reuelatum ecclesię, quod ante latuisset? Spiritus enim, sicut, ubi uult spirat, ita spirat, quando uult.”

This curious Copy appears to have been formerly in the possession of the Scarborough family, from the name "Lumley" on the title-page. It was afterwards for many years in the library of the late Mr. Bindley, at whose sale it was purchased for Mr. Watson Taylor. The book is now in the possession of Messrs. Rivingtons and Cochran.

Your obedient Servant,
I. H.

To the Editor of the Remembrancer.

SIR,

I WISH to submit a few queries, through your excellent Miscellany, to some learned Civilian, whose answers will be a great benefit to many Incumbents.

1. Does an estate of land, annexed to a benefice by Queen Anne's bounty, become legally the glebe of that parish?

2. If it be a glebe (properly so called) can the Incumbent, being a Vicar, claim of the Impropiator an exemption from tithes?

3. If he be entitled to exemption from tithes for such lands, situated within his own parish—can he extend the same claims to lands annexed to his benefice by Queen Anne's bounty, situate in another parish?

4. If the above queries are answered in the affirmative, may the act of paying tithes for the same hitherto, be set up as a custom to bar his claim of exemption?

Yours,

T. T.

To the Editor of the Remembrancer.

SIR,

THE following questions often cause confusion and ill will. By giving them place in your excellent Publication, some of your numerous readers will, perhaps, answer them, and thereby relieve the doubts of many of the Clergy, who are ill able, out of their scanty means, to

defray the expenses of Counsel's opinion.
P. M.

The poor-rate on tithes, being separate from that on the land, from whom must the overseer recover the rate?

If it be agreed, that the Farmer shall pay the rates on the tithes, and he afterwards refuse to do so, can the Parson recover the rates of the Farmer; and if so, by what process?

Feb. 20, 1824.

To the Editor of the Remembrancer.

SIR,

AN original letter of the pious John Wesley has accidentally fallen into my hands: it is written in a very tremulous hand; so much so, indeed, that in the two spaces left blank, the words in the original are quite illegible. It was addressed to one of his favourite preachers, who has now attained a very advanced period of life in constant adherence to the dying exhortation of his earthly "*Master and Brother*," (as he calls Mr. Wesley) by a regular monthly participation in the Sacrament of the Lord's Supper, and indeed by his attention to all the services and ordinances of the Church of England. The letter is as follows—

"London, Feb. 2, 1791.

"Dear Janies,

"God, who is the disposer of all events, and particular of Life and Death
—We may safely say it is the Lord, let him do what seemeth him good. Take this opportunity of earnestly exhorting all our brethren—

—in love and ever constantly to attend the Church and Sacraments, and in that scriptural way to go on to perfection.

"I am with Love,

"Your affectionate Friend and Brother,

"J. Wesley."

T. T.

* If this letter be genuine, of which we have no reason to doubt, from our knowledge of our Correspondent, it appears to

On Reading Profane History.

By the "ever-memorable" John Hales.

"In perusal of history, first, provide you some writers in chronology, and cosmography. For if you be ignorant of the times and places, when and where the things you read were done, it cannot chuse but breed confusion in your reading, and make you many times grossly to slip and mistake in your discourse. When therefore you set to your book, have by you Helvicius his Chronology; and a map of the country in which you are conversant; and repair unto them to acquaint you with time and place, when, and where you are. If you be versing the antient histories, then provide you Ptolomy's Maps, or Ortelius his Conatus Geographici: if the latter, then some of the modern charts.

"As for method of reading history, note, that there are in story two things especially considerable. *First*, the order of the story itself: and *Secondly*, moral, or statical observations, for common life and practice.

"For the latter of these, there needs no method in reading; all the method is in digesting your reading, by bringing it into heads, or common places, or indices, or the like. For in this kind, read what books, and in what order ye list, it matters not; so your notes may be in some such order as may be useful for you. For the former, that is the course and order of the story; the order of reading ought to be the same with the order of the things themselves; what was first done, that is to be read in the first place; what was next, in the next place, and so forward; the succession and order of time and reading being the same. This if you mean to observe exactly (which I think it is not so necessary for you to do) you must range your authors according to the times, wherein the things they writ were acted, and in the same order read them.

"But before you come to read the acts of any people: as those that intend to go to bowls, will first see and view the ground upon which they are to play; so it shall not be amiss for you, first to take a general view of that ground, which you mean more particularly to traverse, by reading some short epitome. So, ere you read the Roman story, (for that way you mean your studies shall bend) first, read

have escaped the research of Mr. Sonthey, as he gives the 1st of Feb. as the date of the last letter written by Wesley. See Sonthey's Life of Wesley, vol. ii. p. 561.

carefully L. Florus, who briefly continues the story from Romulus till Augustus shut the temple of Janus: and if you would yet go lower, add then unto Florus, Eutropius his Breviarium; who from the same point brings the story unto Jovianus the Emperor. This will give you a general taste of your business, and add light unto particular authors.

"This done, then take Livy in hand. Now because Livy is very much broken and imperfect, and parts of him lost; it may be questioned, whether were better to read Livy throughout, baulking his imperfections, before you meddle with any other? or when you come to any imperfection, to leave him, and supply his wants by intercalation of some other author, and so resume him into your hands again, *toties quoties*? For answer, were it your purpose exactly to observe the course of the story, it were not amiss where Livy fails you, before you go to his next books, to supply the defect out of some other authors: but since this is not that you, principally intend, but some other thing; and again, because variety of authors may trouble you, it will be better for you to read Livy throughout, without interruption. When you have gone him through, then, if you please, you may look back, and take a view of his imperfections, and supply them out of some other authors, partly Latin, as Justin, Sallust, Caesar's Commentaries, Hirtius, Velleius Paterculus: partly Greek, as Polybius, Plutarch, Dionysius, Halicarnassensis, Appianus, Alexandrinus, Dion Cassius: out of which authors you may reasonably supply whatsoever is wanting in Livy.

"Having thus brought the story to the change of the empire, you must now begin another course; and first you must take in hand Suetonius Tranquillus, who being carefully perused, your way lies open to the reading of our politicians great apostle Tacitus. Now the same infelicity hath befallen him, which before I noted in Livy: for as *this*, so *that* is very imperfect, and broken, a great part both of his Annals and Histories being lost. And as I counselled you for Livy, so do I for Tacitus, that you read him throughout, without intermingling any other author; and having gone him through, in what you shall see him imperfect, Dion Cassius, or his epitomizer Xiphiline, will help you out: though by reason of your fore-reading of Suetonius, you shall find yourself, for a good part of the story, furnished before-hand.

"And thus are you come to the reign of Nerva, where Suetonius and Tacitus

ended; hitherto to come is a reasonable task for you yet.

"If you shall desire to know the state and story afterward till Constantine's death, and the division of the Empire, or farther, to the fall of the Western Empire, let me understand your mind, and I will satisfy you.

"For the editions of those authors hitherto mentioned; your choice is best of those, whom either Lipsius, or Gruterus, or Causabon have set forth: though if you be careful to buy fair books, you can scarcely chuse amiss; your Greek authors, if you list not to trouble yourself with the language, you shall easily find in Latin sufficient for your use. Only Plutarch, whatever the matter is, hath no luck to the Latin, and therefore I would advise you either to read him in French or in English. But as for Tacitus, the chief cock in the court-basket, it is but meet you take special good advice in reading of him: Lipsius, Savile, Pichena, and others, have taken great pains with him in emaculating the text, in settling the reading, opening the customs, expounding the story, &c. and therefore you must needs have recourse unto them; yet this is only critical, and not courtly learning: Tacitus for your use requires other kind of comments. For since he is a concise, dense, and by repute a very oraculous writer, almost in every line pointing at some state-maxim: it had been a good employment for some good wit, to have expounded, proved, exemplified at large, what he doth for the most part only but intimate. Something our age hath attempted in this kind, though to little purpose. Gruterus hath collected certain places here and there, collected out of him: and Scipio Ammirati hath glossed him in some places according to the shallowness of the new Italian wits. But Anibal Scotus, groom of the chamber to Sixtus Quintus, hath desperately gone through him all, whom I would wish you to look upon, not for any great good you shall reap by him (for he is the worst that ever I read) only you shall see by that which he hath with great infelicity attempted, what kind of comment it is, which if it were well performed, would be very acceptable to us.

"From the order of reading, we come to the *excerpta*, and to such things as we observe and gather in our reading. Here are two things to be marked: *First*, the matters and things which we collect; *Secondly*, the manner of observing, gathering, registering them in our paper-books for our speedy use.

"To omit all that which belongs to the style and language wherein your author writes, in which I suppose you mean not much to trouble yourself; matters observable in history may be all ranked under three heads; *First*, there is the story itself, which usually we gather by epitomizing it. *Secondly*, there are *miscellaneous*, such as are the names and genealogies of men; descriptions of cities, hills, rivers, woods, &c. customs, offices, magistrates, prodigies; certain quaint observations, as who was the first Dictator? when the Romans first began to use shipping? or to coin gold? what manner of money the ancients used? their manner of war and military instruments? and an infinite multitude of the like nature. *Thirdly*, there are *moralia*.

"For the *first*, you need not trouble yourself about it, it is already done to your hand. For there is almost no story of note, whereof there is not some epitome, as good as any you can frame of your own. Indeed, if you did intend any exact knowledge of history, it were good you did this yourself, though it were *actum agere*: because what we do ourselves, sticks best in our memories, and is most for our use. But since your aim is at something else, you may spare your own, and make use of others labours. The *second* head is pleasant, but is merely critical and scholastical, and so the less pertinent to you, and therefore I shall not need to speak any more of it. The *third*, which I called *morals*, is that Penelope which you must woo; under this I comprehend all moral sentences and common places, all notable examples of justice, of religion, &c. apothegms, *Vasre et simulacra dicta et facta*: civil stratagems and plots to bring ends about: censures upon men's persons and actions: considerations upon men's natures and dispositions: all things that may serve for proof or disproof, illustration or amplification of any moral place: considerations of the circumstances of actions, the reasons why they prove successful; or their errors, if they prove unfortunate: as in the second Punic war, why Hannibal still prevailed by hastening his actions; Fabius, on the contrary, by delay. And this indeed is one of the special profits that comes by history. And therefore I have always thought Polybins (night we have him perfect) one of the best that ever wrote story. For whereas other historians content themselves to touch and point at the true reasons of events in civil business; Polybins, when he hath historically set down an action worthy conside-

ration, leaves it not so, but reviews it, insists, and, as it were, comments upon it, considers all the circumstances that were of any force in the manage of it; and contents not himself, as it were, to cast its water, but looks into its bowels, and shews where it is strong, and where diseased. Wherefore I would have you well acquaint yourself with him, and especially with those passages I now speak of, that they may be patterns to you to do the like, which that you may with greater assurance and profit do, make special account of those who wrote the things of their own times, or in which themselves were agents, especially if you find them to be such as durst tell the truth. For as it is with painters, who many times draw pictures of fair women, and call them Helen, or Venus; or of great emperors, and call them Alexander, or Cæsar; yet we know they carry no resemblance of the persons whose names they bear: so, when men write and decypher actions, long before their time, they may do it with great wit and elegancy, express much politic wisdom, frame very beautiful pieces; but how far they express the true countenance and life of the actions themselves, of this it were no impiety to doubt: unless we were assured they drew it from those who knew and saw what they did.

“One thing more, ere I leave this head, I will admonish you of. It is a common scholical error to fill our papers and note-books with observations of great and famous events, either of great battles, or civil broils and contentions. The expedition of Hercules his offspring for the recovery of Peloponnesse, the building of Rome, the attempt of Regulus against the great serpent of Bagradas, the Punic wars, the ruin of Carthage, the death of Cæsar, and the like. Mean while things of ordinary course and common life gain no room in our paper-books. Petronius wittily and sharply complained against school-masters in his times, *Adolescentulus in scholis stultissimos fieri, quia nihil ex iis quæ in usu habemus aut audiunt aut vident, sed piratas cum catenis in litore stantes et tyrannos edicta scribentes, quibus imperent filiis, ut patrum suorum capita præciderant, sed responsa in pestilentia data ut virgines tres aut plures immolentur*; in which he wisely reproves the error of those, who training up youth in the practice of rhetoric, never suffered them to practise their wits in things of use, but in certain strange supralunary arguments, which never fell within the sphere of common action. This complaint is good against divers of those, who travel

in history. For one of the greatest reasons that so many of them thrive so little, and grow no wiser men, is, because they slight things of ordinary course, and observe only great matters of more note, but less use. How doth it benefit a man who lives in peace, to observe the art how Cæsar managed wars? or by what cunning he aspired to the monarchy? or what advantages they were that gave Scipio the day against Hannibal? These things may be known, not because the knowledge of these things is useful, but because it is an imputation to be ignorant of them; their greatest use for you being only to furnish out your discourse. Let me therefore advise you in reading, to have a care of those discourses which express domestic and private actions, especially if they be such, wherein yourself purposes to venture your fortunes. For if you rectify a little your conceit, you shall see that it is the same wisdom, which manages private business, and state affairs, and that the one is acted with as much folly and ease, as the other. If you will not believe me, then look into our colleges, where you shall see, that I say not the plotting for an headship, for that is now become a court business, but the contriving of a bursership of twenty nobles a year, is many times done with as great a portion of sning, siding, supplanting, and of other court-like arts, as the gaining of the secretary's place; only the difference of the persons it is, which makes the one comical, the other tragical. To think that there is more wisdom placed in these specious matters, than in private carriages, is the same error, as if you should think there were more art required to paint a king, than a country-gentleman: whereas our Dutch pieces may serve to confute you, wherein you shall see a cup of Rhenish wine, a dish of radishes, a brass pan, an Holland cheese, the fisher-men selling fish at Scheveling, or the kitchen-maid spitting a loin of mutton, done with as great delicacy and choiceness of art, as can be expressed in the delineation of the greatest monarch in the world.

“From the order of reading, and the matters in reading to be observed, we come to the method of observation; what order we are for our best use to keep in entering our notes into our paper-books.

“The custom which hath most prevailed hitherto, was common-placing; a thing at the first original very plain and simple; but by after-times much increased, some augmenting the number of the heads, others inventing quaint forms of disposing them; till at length common-place-

books became like unto the Roman Breviary or Missal, it was a great part of clerkship to know how to use them. The vastness of the volumes, the multitude of heads, the intricacy of disposition, the pains of committing the heads to memory, and last, of the labour of so often turning the books to enter the observations in their due places, are things so expensive of time and industry, that although at length the work comes to perfection, yet it is but like the silver mines in Wales, the profit will hardly quit the pains. I have often doubted with myself, whether or no there were any necessity of being so exactly methodical. *First*, Because there hath not yet been found a method of that latitude, but little reading would furnish you with some things, which would fall without the compass of it. *Secondly*, Because men of confused, dark and cloudy understandings, no beam or light of order and method can ever rectify; whereas men of clear understanding, though but in a mediocrity, if they read good books carefully, and note diligently, it is impossible but they should find incredible profit, though their notes lie never so confusedly. The strength of our natural memory, especially if we help it, by revising our own notes; the nature of things themselves many times ordering themselves, and almost telling us how to range them; a mediocrity of care to see that matters lie not too chaos-like, will, with very small damage, save us this great labour of being over-superstitiously methodical. And what though peradventure something be lost,

"Ecilis domus est, ubi non et plura supersunt. HOR.

"It is a sign of great poverty of scholarship, where every thing that is lost, is missed; whereas rich and well accomplished learning is able to lose many things with little or no inconvenience. Howsoever it be, you that are now about the noon of your day, and therefore have no leisure to try and examine methods; and are to bring up a young gentleman, who in all likelihood will not be over-willing to take too much pains; may, as I think, with most ease and profit, follow this order.

"In your reading excerpt, and note in your books, such things as you like: going on continually without any respect unto order; and for the avoiding of confusion, it shall be very profitable to allot some time to the reading again of your own notes; which do as much and as oft as you can. For by this means your notes

shall be better fixed in your memory, and your memory will easily supply you of things of the like nature, if by chance you have dispersedly noted them; that so you may bring them together by marginal references. But because your notes in time must needs arise to some bulk, that it may be too great a task, and too great a loss of time, to review them, do thus, Cause a large index to be framed according to alphabetical order, and register in it your heads, as they shall offer themselves in the course of your reading, every head under his proper letter. For thus though your notes lie confused in your papers, yet are they digested in your index, and to draw them together when you are to make use of them, will be nothing so great pains as it would be, to have ranged them under their several heads at their first gathering. A little experience of this course will shew you the profit of it, especially if you did compare it with some others that are in use."

EARLY PROJECT OF A SAVINGS' BANK.

THE following circular contains, perhaps, the first idea of a Saving Bank—it bears date as early as May 22, 1815. Those who had the pleasure of knowing Archdeacon Wollaston, will not be surprised at finding that it proceeded from his active and provident mind. It will be read on many accounts with much interest; by his friends, who were acquainted with his worth, and by the public, who have learnt so justly to appreciate the value of those institutions, now happily so general and flourishing, and which were thus early contemplated by him.

"To the Labourers and others in South Weald.

"It is believed that many labourers, servants, and others, particularly young men, and those who have no children, might be able to save weekly some part of their wages, and thereby in time to lay up for themselves or their families a sum of money, not inconsiderable, against sickness or increased expense; if any method was offered to them, by which small savings might be safely kept, till they should have occasion to call for the money.

"A young man of eighteen, at the full wages of husbandry, till he marries, may

certainly, besides something in harvest, spare four or five shillings weekly, which in the year may amount to 12 or 13*l*. Suppose him not to marry till he is twenty five, or if married sooner to an industrious wife, he may lay up as much, and need not call for any money back, while he has only one or two children. He may very probably, if no accident happens, be worth 80 or 100*l*. before he has any reason to draw upon his fund. If he can be put in the way of receiving interest for his money, this sum will give him 4 or 5*l*. at the end of each year towards his rent, and his money still remain untouched, to be drawn out as occasion may require for his use, or for settling his children in life. Many others in time of harvest, or of good work, might save something against the day of need, if it were carefully kept for them: and the money so laid out would be safe from being stolen by others, or from being touched by themselves, unless when occasion really called for it.

"For this purpose Mr. Wollaston, the Vicar, offers to his parishioners, men or

women, that he will himself receive any sums whatever, not less than one shilling, and will be answerable for the re-payment of the whole, or any part of them, at any time on demand. All money in hand at Michaelmas in each year shall bear interest at one shilling for each pound (that is, 5 per cent.) for the year following, provided it be not drawn out in the year, in which case deduction must be made accordingly. At the beginning of October in each year shall be given to each person who applies for it, an account of the balance then due to him. The payments are not expected to be made at any regular sum weekly, or even weekly at all: but more or less at any time, as the money can be spared; and at first any sum already laid up. The account will be opened and money received on Monday, May 22, 1815. Mr. Wollaston provides only, that no person shall apply to him for receipt or payment on this account at any other times than on Monday mornings, between eight and nine o'clock precisely."

SACRED POETRY, MEDITATIONS, &c.

"IN a short Poem, which can be supposed to be only a soliloquy, nothing more than his own thoughts, written down for his own gratification, Bishop Pearce thus expresses his content in vacating the Deanery of Westminster. The verses perhaps will gain no great applause, not having been written for the inspection of Longinus; but they afford a pleasing image of a learned Bishop at seventy-eight, looking back to his juvenile amusements, and, now and then, entertaining himself with poetical composition. He seems indeed never to have lost his love of poetry, for he has left many short compositions both in Latin and English verse."—*Life of Bishop Pearce*.

THE WISH, 1763.

From all Decanal cares at last set free,
(O could that freedom still more perfect be)
My sun's meridian hour, long past and gone;
Dim night, unfit for work, comes hast'ning on;
In life's late ev'ning, thro' a length of day,
I find me gently tending to decay:
How shall I then my fated exit make?
How best secure my great eternal stake?
This my prime wish, to see thy glorious face,
O gracious God, in some more happy place;
Till then, to spend my short remains of time
In thoughts, which raise the soul to truths sublime;
To live with innocence, with peace and love,
As do those saints who dwell in bliss above:
By prayers, the wings which faith to reason lends,
O now my soul to Heav'n's high throne ascends:

While here on earth, thus on my bended knee,
O Power divine, I supplicate to thee;
May I meet death, when his approach is made,
Not fond of life, nor of his dart afraid;
Feel that my gain, which I esteem'd a loss:
Heav'n is the gold refin'd, earth but the dross.

THE following are from the "*Horæ Succisivæ; or, Sparehours of Meditations upon our duty to God, to others, to ourselves.* By Jos. Henshaw, D.D." Afterwards Bishop of Peterborough. They are introduced with the following Dedication:

To the Right Honourable Lady the Lady Anne Cotington.

Right Honourable,

I have provided a present, proportionable to my skill, my time, and your Honour's knowledge of me, short: Your desire many times to other's writing out of my mouth, made me to put this of my own into your hands; a rhapsody of resolves and observations, some for contemplation, others for caution; the first divine, the other moral. When you would lose an hour from better and graver matters, throw

it away on these; wherein you have somewhat of God, of others, of ourselves; what God is to us, what we should be to him, to others: there cannot be much said of it; because there is but little said in it; in all which little, I intend nothing to myself, but to others. The general end of reading is to know, but the end of divine reading is to good our knowledge; and if it do good, I have my end, whose office is to live, not to myself, but others, and am a servant to all by a common duty, but your Honour's by especial relation

to be commanded,

J. H.

MAKE God the first and last of all thy actions: so begin that thou mayest have him in the end, otherwise I doubt whether it had not been better that thou hadst not begun.

That we brought nothing into this world, is not more every where known, than it is of every one believed; but that we shall carry nothing out of this world, is a sentence better known than trusted, otherwise I think men would take more care to *live well*, than to die rich.

Wealth is not the way to heaven, but the contrary; all my care shall be how to live well, and I am sure I shall never die poor.

Sleep is but death's elder brother; and death is but a sleep; why should I more fear to go to my grave, than to my bed, since both tend to my rest? When I lie down to sleep, I will think it my last; and when I rise again, account my life not continued, but restored.

How hard is it for a man to forget his sin, or remember his God; not to do that evil which he should not, and not to leave undone that good which he should do, every man can tell by experience. I were no man if I had no sin; but if I am a Christian, I must not delight in sin: if I cannot avoid some sins, yet I will stand in none.

* "He was born in the county of Sussex, but descended from an ancient family in Cheshire, educated at Magdalen College, Oxford, and when very young became chaplain to John Digby, Earl of Bristol: after this he obtained the rectory of Stedham cum Hayshot, in his own county, and was appointed preacher to the Charter-House. In 1639 he proceeded D.D. and was then Prebendary of the Church of Chichester. Upon the breaking out of the war, he was despoiled of all, suffered much for the royal cause, and was a brand snatched out of the fire. In his two livings succeeded two violent Independents. Besides the loss of his preferments, he was forced also to compound for his temporals at 177l. However, he outlived all his troubles, and on the 12th of July, 1660, was made chaunter of the Church of Chichester, in the room of Dr. Cox, deceased. Some months after he was made Dean of it, upon the promotion of Dr. Rives to Windsor; and in 1663, was installed Bishop of Peterborough. He died in London, the 9th of March, 1678-9. Wood says, he had been much in renown for his admirable way of preaching."—*Walker's Sufferings of the Clergy.*

To do any thing to think to be talked of, is the vainest thing in the world; to give alms, and ask who sees, loseth the praise and the reward: I may be seen to give, I will not give to be seen; that others are witness to my piety, is not my fault, nor my praise; I will never be so ill a friend to myself as to sell heaven for vain-glory.

I know not which is worse; the bearer of tales, or the receiver, for the one makes the other: I will no less hate to tell, than to hear slanders. If I cannot stop others mouths, I will stop my own ears. The receiver is as bad as the thief.

With God a publican goes beyond a Pharisee, a sigh, or a groan, that cannot be uttered, beyond a long prayer with ostentation: care not how long, or how loud thy prayer be, but how hearty.

Evil communications corrupt good manners. Peter denied his master among the Jews, whom he confessed among the Apostles: I may have a bad man of my family, I will never have a bad familiar; or if at any time of my court, never of my counsel.

So live with men, as considering always that God sees thee; so pray to God, as if every man heard thee; do nothing which thou wouldest not have God see done; desire nothing which may either wrong thy profession to ask, or God's honour to grant.

It is good in prosperity, to make room for adversity, that however it come unsent for, it may not come unlooked for; if it do not come, we are never the worse; if it do come, we are the better provided; expectation, if it do not hinder crosses, yet it lessens them.

Earthly things are like dreams, awake to nothing; like shadows set with the sun, wealth and honour will either leave us, or we them. I will labour only for those pleasures which never shall have an end, and be more delighted that I shall be happy, than that I am so.

God's Church must be a lily among thorns; and while I am a member of the Church, I must not look to fare better than the whole body: if they have called the master of the house Beelzebub, well may it be endured to those of the household; my comfort is, if I am reviled for his sake, I shall be blessed.

REMEMBRANCE, No. 63.

Afflictions are the medicines of the mind; if they are not toothsome, let it suffice, they are wholesome. It is not required in physic that it should please, but heal, unless we esteem our pleasure above our health: let me suffer, so I may reign; be beaten, so I may be a son. Nothing can be ever too much to endure for those pleasures which endure for ever.

I will deal for my soul, as for my body; never refuse health, because the physic that should procure it is bitter; let it distaste me, so it heal me.

There are in the world that think it too great sauciness to be our own spokesman to God, and therefore go to saint somebody, to prefer their petitions for them: I shall ever hold it good manners to go of my own errands to God. He that bids me come, will bid me welcome. God hath said, *Come unto me, &c.* It is no unmanliness to come when I am called.

This life is but a journey unto death; and every day we are some spans nearer the grave; how is it that we, which are so near our death, are so far from thinking of it? Security is a great enemy to prevention, and a presumption that we shall not die yet, makes men that they do not prepare to die at all: it is good taking time while time is; if it come suddenly, and find thee unprepared, *Miserable man that thou art, who shall deliver thee from the body, &c.*

He that provides not for his own, is worse than an infidel; it is not the blame of charity that it begins at home, it is that it ends not abroad. I am not born all to myself, somewhat to my friend, to my neighbour. I will so care for my own, as I may relieve others; and so do for others, as I wrong not my own.

Solomon's *Rejoice, oh, young man, in the days of thy youth*, were the finest thing in the world, if it were not for that which follows; for all this thou shalt come to judgment; to go well, lie soft, sleep hard: if there were no after-reckoning, who would not say out of delight, what the Apostles did out of amazement, *It is good for us to be here*; but when I have a stewardship to account for, and God knows how soon my master returning, and my talent to seek; the bridegroom entering, and my oil to buy, I have more reason to care how to redeem my past time, than to spend the present.

X

Let another praise thee, and not thine own mouth; either we are far from neighbours, or ill-beloved among them, when we are fain to be our own trumpet, and blaze ourselves: the Jews, not the Centurion, say, *He loved our nation, and hath, &c.* It is both honourable and humble to hear of our praises, and tell of our unworthiness.

Many a little make a mickle; every day a mite will increase our store: I will be ever adding to my heap of knowledge, of faith, &c. That when the Master returns, I may be able to say, *Behold, Lord, thy two talents have gained other two.*

The building of the soul, like that of the world, is not done in a day; grace like Ezekiel's waters, is first to the ankles, then to the knees, &c. In vain do any think to be perfect at once, in an instant; well is it for us, if after many lessons learned, and heard in Christ's school, we get past the spoon, and with some years of tears and prayers, come to a stature, a growth; and with clambering and pains, like Zachæus, get to see Christ: time was, when it was said to the Apostles, *O ye of little faith*; and he was once afraid to confess Christ, that was not afterward afraid to die for him: like bees, while we are here, we are ever gathering; in his good time we shall be perfect. In the mean time, Lord, *suffer us not to be tempted above that we are able.*

God is that to the soul, which the sun is to the world, light and heat, and with them comforts and stores it: he that hath God, hath every thing; God alone is a world of friends against millions of enemies: then will I think myself poor, miserable, distressed, left, when He leaves me.

Sin at first is modest, and goes disguised with Saul to Endor, that after a while grows impudent, and dares look bare-faced on the world; first persuades to civil recreations, thence bids to unlawful delights. He that will prevent the growth of sin, must resist the beginning, the remedy is thought of too late, where the disease is past cure; it is easier preventing a sickness, then recovering it.

God looks not at what we have been, but what we are; it is no commendation to have been an Israelite. That we once did well, adds to our condemnation, together with sin; and if the righteous man forsake

his righteousness, his reward is lost; our former goodness, will not excuse our present evil, the end crowns us; whatever my beginning hath been, I shall ever pray, and endeavour that I may die the death of the righteous; and my latter end may be like unto his; for as the tree falls, so it lies.

To do well, and say nothing, is Christianly; to say well, and do nothing, is Pharisaical; if the hands be not Jacob's, as well as the voice, we are but impostors, cheats: if we are good trees, by our fruit they shall know us. I will not less hate not to do good, than to tell of it: *my faith is dead, if it bear not.*

As we do not gather, so we do not look for grapes on thorns, or figs on thistles: such as the seed is, such will the fruit be, and such as the fruit is, so will the harvest be; and one day (if not now), God will reward every man according to his works, and ill shall be ill requited.

Sin and punishment are like the shadow and the body, never apart, like Jacob and Esau, they follow one at the heels of another. Never sin went unpunished; the end of all sin if it be not repentance, is hell: if I cannot have the first to be innocent, I will labour for the second, to repent; next to the not committing of a fault, is the being sorry for it.

God preacheth to us no less in his judgments than his word; when he strikes offenders, he would warn the standers by, and beats some upon other's backs; when I see another shipwrecked before mine eyes, it bids me look well to my tacklings. Every man sees himself fall in his neighbour. Other's harms threaten me, and say with the Apostle, *What makes thee to differ from another?* Where the sins are the same, oh! God, it is thy mercy that thy judgments are not.

God made all the world for man, man for himself, other creatures to serve themselves and us; us to praise and give thanks to him; and he who prepared a dwelling for us on earth, is gone to prepare a place for us in heaven: let us take heed lest by our disobedience we lose our second Paradise, as our fathers did their first.

The good man ever sets God between him and harms; and says, *The Lord is on my side, &c.* He is no good Christian, that thinks he can be safe without him, or not safe with him.

REVIEW OF NEW PUBLICATIONS.

Advice to Servants; being five Family Lectures delivered to Domestic Slaves in the Island of Barbadoes, in the Year 1822. By the Rev. John Hothersall Pinder, A.B. Chaplain to the Codrington Plantation. 12mo. pp. 36. 1s. Rivingtons and Cochran. 1824.

At the present moment, when the public attention is so earnestly directed to the state of slavery in our West India colonies, it is with feelings of the liveliest satisfaction, that we take up the little work now before us, and examine its most interesting contents. It consists of five lectures, written in a style, well adapted by its plainness and familiarity, to the persons addressed. Mr. Pinder, as the title-page informs us, is Chaplain to the Codrington Plantation. We should have given him a higher sounding title, and called him Chaplain to the Codrington College; but we suppose he preferred the former designation, as denoting to less informed readers, that his office consisted in attending to the instruction of the Negro slaves, by whose labour the Codrington estate is cultivated; the revenues of which are applied to the maintenance of the Codrington College, under the control of the Society for the Propagation of the Gospel in Foreign Parts. Whether the domestic slaves, to whom these Lectures were addressed, were the property of Mr. Pinder, or of the College, does not appear in the work itself; we rather conclude the latter supposition to be correct; and if we may judge of Mr. Pinder's care of his whole flock, by the diligent attention which this work shews he

has paid to those who came under his daily view, we are persuaded we may congratulate the Trustees of the College, upon having so zealous and discreet a man for their chaplain.

The first Lecture is on the Reciprocal Duties of Masters and Servants, the text is from Coloss. iii. 22, 23; and iv. 1. The two following passages form the greatest part of this Lecture.

"It is the duty of the master to establish the worship of God in his family, where thanksgiving, prayer for blessings, and confession of sin may daily be offered up to the Almighty by all the members of the family. It is the duty of the servant to be glad of such an opportunity, and make the best use of it; to be ready at the time he knows the bell will ring; enter reverently, pray earnestly, and hear the Scripture attentively. Far from making him presume upon this mark of religious favour—because admitted into the apartment where at other times he is seen on service—he should be more humble and respectful than ever; should feel a stronger tie than before, towards his master and fellow-servants; and having bowed the knee before God, as one of a family, he cannot henceforth commit the smallest injury to the head of the family, or even the youngest member, without injuring himself at the same time, and dishonouring God, "the Father of all the families of the earth." It is the master's duty also to encourage his servants in praying by themselves; in learning to read; in serving God on the Sabbath-day; and when sufficiently advanced in Christian knowledge, and Christian behaviour, to lead them to the Lord's table, where they may call to mind the death of the Saviour, and receive God's promises and pledge of mercy, grace, and salvation, on their true belief and repentance."—P. 2.

"It is the duty of a master and mistress to advise a servant, when they see any bad or faulty habit creeping on upon them; if

advice is neglected, they must reprove ; if their reproof is set at nought, they must use other means. Some servants there are, who will feel more at being turned from the room in which they wait, or displaced from their duty for a day, or even passed without being wished good-night or morning, than others will at more harsh means. Happy and tender is such a conscience ! it carries its blessing. It is the duty also of a master to reward. And this can be done in many ways without money given, or *payment* made for doing what their business of life is. This would in some cases shock advanced Christian servants, and make them feel hurt at being suspected, of not valuing God's favour above all as their chief reward. With the young, it is a different case. Just setting out, surrounded by temptation, and weak through the corrupt nature which they brought with them into the world, they need these little helps, which may be removed after a time, like scaffolding from a building. Thus it appears the duty of masters and mistresses to lead their servants forward in religious knowledge, to be kind and gentle to all tempers which can be won by such treatment ; to advise, and to reprove. To afford comfortable clothing, sufficient and easy maintenance—I may add, *attention*, when any are sick—and tears over the grave of a faithful servant, will be as beautiful and becoming as the drops of morning dew. May the Almighty dispose my heart ever to be the friend as well as master of my servants—May they serve me in return, 'not with eye-service, as men-pleasers, but in singleness of heart, fearing God; and whatever they do, do it as to the Lord!' May I, like Cornelius, not serve God by myself, but 'with all my house,' and keep the way of the Lord." P. 4.

When it is considered that these Lectures are addressed to persons in a state of slavery, we are certain, that many persons who are taught to view the state of our West India colonies, as a state of universal barbarism, will be not less surprised than gratified, when they find a Christian Clergyman, himself a native of Barbadoes, addressing his slaves in these affectionate terms. From the information we possess respecting the West Indies, we are led to believe, that as far at least as relates to the domestic slaves, the tie

between the master and the slave has something patriarchal in its character ; and that those "tears over the grave of a faithful servant," which Mr. Pinder describes as "beautiful and becoming as the morning dew," are oftener shed, than many are willing to believe. And as the manner in which Mr. Pinder has described the feelings of good servants, who incur some slight from their masters, such as being displaced for a day, or not wished good night or morning, shows that he is speaking not merely of himself, but of other masters ; so also it proves the friendly nature of the connection between the master and the slave, amongst the better portion of society. Such reproofs only exist where servants are united to their masters, by affection and regard.

The Second Lecture treats of stealing, the text Ephes. iv. 28. Mr. Pinder treats with much clearness the various kinds of stealing of which servants are guilty ; and his remarks are as well suited to the servants in England, as they are to the domestic slaves of the West Indies. He proposes to the consideration of his hearers, the examples of Abraham's servant, and of the servant of the Centurion, in the following terms.

"How delightful it is to read of Abraham being able to trust his servant on so important a business, as to bring home Rebecca to his son Isaac, and to mark with what confidence the old man put into his hands, jewels of silver, and jewels of gold ! sure of his servant's faithfulness and honesty, and worthy of the trust he put in him. How pleasing to our Saviour, to hear the Roman captain, speak so highly of his servant, and actually come begging him to cure him of the sickness with which he was afflicted. These were *honest* servants." P. 10.

His description of the feelings with which an aged servant would call to mind his acts of dishonesty, when roused to a sense of guilt, is in itself interesting, as pointing out the protection which faithful slaves receive from their masters, when in-

enfranchised by age from active service.

The Third Lecture is upon Lying. We cannot avoid extracting the following passage, as containing instruction worth the attention of masters even in our own country. The passage abounds with good sense and judgment.

"People are taught to *lie* by having false promises made to them. If they will do such a thing, a bad person promises to give them this; not to tell upon them, and so on. Persons are taught to *lie*, from the way they are spoken to,—Get into a passion with them—storm and rage;—why they are frightened, and scarcely know what they are saying. Ask them mildly and quietly; search into the truth till you come at it, and clear them of the charge; or, if they have told a lie, punish them. Yet the *punishment* even of young persons should be something more than whipping or confinement: try and make them sensible of their wickedness; make them ashamed; make them sorry in the sight of God; and try and fix in their hearts a determination never again to tell a lie.

"Another way of making a person lie, is to accuse him without a cause. Consider every person as innocent, and treat him so, till you are satisfied in your own mind, or have very strong reasons indeed, from his behaviour, for believing that he is guilty. This will be far from encouraging him to tell a lie.

"How are we to prevent or cure this bad habit?—Know that God is present; hears what you say, and is offended with you for a lie. Do you think you may repent, before you meet God? Do not be too sure. Ananias and Sapphira told a lie; St. Peter warned them; they persisted; and God struck them both dead upon the spot! Gehazi, the servant of Elisha, ran after a person that had been calling at his master's house, and by means of a lie, got some money and clothes; then, with a calm face, walks back, and stands before the prophet.—'Where have you been Gehazi?'—'Thy servant has not been any where.'—'What! did not my heart go with thee and watch thee when Naaman gave you what you begged for, with a lie in your mouth; and now you deny it to me!' And how was he punished?—'with leprosy, for ever.'—If this will not prevent lying, to be told that God hears every word you say, true or false, *whisper* or *loud*, to master, mistress, or one another,

it will be in vain for me to remind you that every man, woman, and child that speaks *truth* will despise you, and think little of you, and watch you, and never trust you. In vain to remind you, that your own heart will be touched with *shame*, at times; that you cannot be happy here, nor expect to be so hereafter." P. 17.

"Do not give way to telling strange accounts of things, and talking about other people. If you make a promise, keep it. Keep company, as much as possible, only with true and faithful Christians. Do not speak *hastily*; think before you speak, and do not talk too much: you cannot unsay what you have once said. When you repeat a thing, do not make it more or less; better or worse; either to produce fun, or promote displeasure; and do not ever say what you yourself do not believe. If you get out of *temper*, avoid speaking till you are cool again; you may tell, either by threatening or promising, what you may afterwards repent." P. 20.

The Fourth Lecture is upon Idleness, and contains much familiar and useful instruction. The extract, though colloquial in its style, is worth reading; and the reference to our blessed Lord's example is well adapted to cheer those, whose life is one of toil and labour.

"I know no better rule for being earnest in business, than *praying for a blessing on your daily labour*. Few can go on long playing the hypocrite to such a degree as to beg God's blessing on this piece or that piece of business: and then *neglect* it in the day! You cannot speak too plainly to your Heavenly Father in prayer. If you charge yourself with so late taking rest, pray against it. If you think yourself *slow*, if fond of gadding, if of being busy *only* while watched, if of doing business carelessly, if of *idle fits*, though not regularly idle, or any other way in which I have mentioned, pray for strength to get the mastery of it. Whoever you may serve, never be a servant to the bad disposition of a corrupted heart. Pray more and more earnestly, till you find it getting less and less manifest in your conduct.

"Remember the Lord Jesus Christ. He whom archangels were made to serve, came down, 'not to be ministered unto but to minister.' 'He went about doing good.' He laboured till he was hungry, and the people came to him again, so that

he could take no food : he walked till he was thirsty, and then was refused a draught of water. Like the sun that rules by day, he went his daily round, giving light and life; preaching peace, but enjoying none; offering rest to weary souls, but not having where to lay his head. At length, bearing his own cross, he patiently suffered himself to be nailed to it, for our redemption. Even now he is actively engaged, praying in our behalf, guiding his servants, directing their duties, helping the performance, and preparing places in heaven against their coming thither; wherein we may rest neither day nor night from the blessed lot of praising and serving God for ever and ever!"—P. 28.

The last Lecture is upon Sobriety, and well pourtrays the evil effects of drunkenness; but we shall forbear making any further extracts.

We cannot, however, close the Review, without contrasting the address of Mr. Pinder to his domestic slaves, with the manner in which our more enthusiastic brethren strive to impress their hearers with the useful truths of the Christian religion. In Mr. Pinder's discourses, every thing is adapted to the understanding of the slaves, yet without condescending to that familiarity, which is disgusting when employed in the service of religion. The main and fundamental doctrines of Christianity, are plainly and practically enforced; and though we here and there detect phrases not quite in accordance with the elegancies of the English language, as spoken on the eastern side of the Atlantic, still the production, on the whole, is creditable to Mr. Pinder's talents, and bespeaks a heart devoted to religion, and a mind studiously fixed upon the discharge of his important and interesting duties. In taking leave of Mr. Pinder, we request him to be assured, that he will carry with him, on his return to his duties at the College, our earnest prayers, that his health may be spared to enable him to continue his valuable services, and we

doubt not that the future Ecclesiastical governors of the Leeward Islands will be able to appeal to the happy condition of the slaves of the Codrington Plantation, in testimony of the benefits which will result to the planter, as well as to the slave, from the judicious extension of Christian instruction amongst the Negro population.

The Christian Ministry : a Sermon, Preached in the Cathedral Church of Chester, at a public Ordination of Priests and Deacons, by the Right Reverend George Henry, Lord Bishop of that Diocese, on Sunday, October 5, 1823; and published at the Request of the Bishop, the Dean, the Archdeacon, and the rest of the Reverend Clergy then present. By George Gaskin, D.D. (of Trinity College, Oxford,) Prebendary of Ely. 8vo. pp. 24. 1s. 6d. Rivingtons. 1824.

A SERMON from so old a servant of the Church, on the duties of the Ministry, will be read with very deep interest by all, and with no small profit and edification by the younger Clergy.

"We live (says the venerable Preacher) at a period of time, when the Church is assailed, by a vast variety of opponents—by those, who set themselves to controvert the idea, that God has made any revelation of his will to mankind, and consequently that he has not founded a Church,—and by others, who, professing to believe, corrupt the faith, split into numberless petty sects and parties, and create Ministries amongst themselves. Thus, errors and confusion are engendered, and we have a torrent of evil to oppose, which nothing can effectually stem, on our part, but suitable learning, especially on the origin and nature of our office, correct life, pious disposition, abstraction from secular pursuits, and secular manners, and diligence in the various duties of our calling. If such dispositions be entertained, and such pursuits be followed, under the guidance of God's word and Church, and by the aid of the Holy Spirit, we may anti-

cipate usefulness in our labours; we shall be instrumental to the salvation of the souls committed to our attention, and thus ministering, and preaching to others, we shall not ourselves become cast-aways *. P. 5.

After an introduction, so calculated to excite the attention of his audience, Dr. Gaskin thus expresses himself on the subject of the Christian Ministry.

"When we consider the great objects of the Christian Ministry, and the nature of its duties; how closely interwoven are religion and happiness; and how vexatious and short lived, are concerns that are merely worldly; it will be perceived, that the relationship subsisting between the Clergy, and those among whom they minister, is of the most endearing, interesting nature: and that they are, or ought to be, united together, by the strongest and most indissoluble ties. By this spiritual alliance, the Pastor's interest is really bound up with that of his Parishioners; and in seeking their welfare, he consults his own. A mutual obligation is bound upon both parties: the duty of one is fidelity and diligence, and that of the other is respect and attention. There does not then occur to me a more suitable train of discourse, on this occasion, than that which results fairly from the text; whence, we are led to consider, the dignity of their office, who are "the Ministers of Christ, and Stewards of the mysteries of God;" the duties, to which that sacred office obliges them; and the obligations of the people, amongst whom they minister. What I shall advance upon these heads, will be strictly conformable to the views of the Church of England, and what I verily believe myself, after much thought, consideration, and experience." P. 7.

The first of these heads regards the dignity of the Priestly office; which is justly stated to be of God's own appointment, not derived from, however it may be enriched by, man, but instituted by Christ himself for man's benefit.

"With respect to the dignity of their office, who are 'the Ministers of Christ, and Stewards of the mysteries of God,' it will be suitable to premise, that they are not the creatures, or mere servants of the State. The secular honours, with which the Clergy of an Established Church are invested, and

the legal security they have for the payment of their revenues, originate in the kindness, and proceed from the indulgence, of the State. These honours and these rights, however, are quite distinct from the spiritual commission, which they bear for the administration of the concerns of our Lord's Kingdom on earth. They have no necessary connexions with it; they stand merely on the ground of human law; whilst the spiritual commission, or office, of the Minister, is altogether derived from a different source. There is, in the sacred character, somewhat more divine, than can belong to the mere hired servants of the State; there is something, which the potentates of the earth, and the powers of the world, can neither give, nor take away.

"Nor is it to be supposed, that the body of the people are vested legitimately, with the power of conferring a right to administer spiritual things, in the Church of Christ. I am aware that the sectaries of most, perhaps all, denominations, plead for this power; and the persons, who minister before them, are unquestionably their delegates. Their office, however, is the invention of the human brain; and their power is that, which the people please to give them. Such a spurious spiritual administration as this, the Church had not heard of, in her primitive and purest times. It was the heaven of a comparatively modern æra: it had its grand prevalence, if not its rise, in this kingdom when anarchy rode triumphant, on the ruins of our civil and ecclesiastical constitution; and the doctrine, at this day, prevails, chiefly, if not altogether, with those who long to see that anarchy revived among us. The dignity of the sacred ministry has then another origin. They, who, legitimately, minister, in spiritual things, are neither the creatures of the state, nor the delegates of the people: they are the ministers of Christ, and therefore, 'Stewards of the mysteries of God.' The prophet Malachi informs us, of old, that 'the Priest was the messenger of the Lord of Hosts *;' and, in reference to the same idea, St. Paul tells us, that he was received as 'the Angel, or Messenger, of God, even as Christ Jesus †' himself had been received. 'As my Father sent me,' said our Lord to those whom he had ordained, 'so send I you ‡, and, 'lo, I am with you always, even unto the end of the world §.' Accordingly, when the Jewish Sanhedrim, who acted under the authority of the Romans, imprisoned the Apostles, and 'commanded them not to speak at all, nor teach, in the name of Jesus §;' they replied that they had a commission from God to preach the gospel, which must

* Mal. ii. 7.

† John xx. 21.

§ Acts iv. 18, 19

‡ Gal. iv. 14.

|| Matt. xxviii. 20.

* 1 Cor. ix. 27.

be obeyed at the utmost peril of their souls, and which commission, no human power could set aside. 'Whether it be right, in the sight of God, to hearken unto you, more than unto God, judge ye,' said these intrepid and venerable men. The same Ministry still exists, by a lineal and regular succession: and it is perpetuated now, as it was in the first ages, *by the imposition of Episcopal hands*, or, in other words, by the ordination of a Bishop; and, as long as the society, or Church of Christ shall endure, which will be to the end of the world, his duly commissioned ministers will remain to 'make disciples in all nations,' and to act as 'Stewards of the mysteries of God.'^{*} P. 8.

The next point considered is the duty attaching to the Ministry. We would most earnestly call the attention of our readers to this part of the venerable Preacher's Address:

"What forcibly strikes the most superficial animadverter upon the subject, is, that an exemplary personal holiness is the leading characteristic obligation of Christ's ministers. 'Thou which teachest another, teachest thou not thyself? Thou, that preachest a man should not steal, dost thou steal? Thou, that sayest a man should not commit adultery, dost thou commit adultery? Thou, that abhorrest idols, dost thou commit sacrilege?'[†] Argumentation of this sort is level to all capacities; and God forbid that we should not acknowledge the justness thereof, in its strongest point of view.

"Unholiness of life in the minister, does not, indeed, of itself, vacate his ministry, nor hinder the effect of the Sacraments, as our Church teaches, in her *XXVth Article of Religion*; but, it is a stumbling-block to unbelievers, and to such as are not well-grounded in the faith. It causeth 'the name of God to be blasphemed';[‡] it brings the foulest discredit upon the Church of Christ; and will always tend to lessen the effect of the most pertinent, and the best framed exhortations. It is, therefore, freely acknowledged to be the duty of Christ's ministers to exhibit, in their own temper and conduct, a portrait of the Christian life.

"To this should always be annexed, an especial affection for the people of their charge.—Every time a clergyman looks upon his congregation, it should be with tender emotions of love, and an anxiety for their everlasting interests. He should view them as the ransomed of Christ's blood, whom the great Shepherd, that laid down his life for the sheep, has committed to his

care. In proportion as he is impressed with these sentiments, his official duties will become his pleasure, and he will discharge them, 'not only for wrath, but also for conscience sake.' A constant and a reverent performance of the several liturgical offices, will be his delightful task; and, in such performance, he will appear to be, because he verily is, in earnest. He will duly and regularly administer the sacraments 'Christ hath ordained in his church;' and he will endeavour, as far as may be, that all those circumstances of administration be attended to, which are enjoined in the ecclesiastical rubrics, and which have so manifest a tendency to maintain a reverence for holy ordinances.

"In his capacity, as a preacher, his object will be to declare unto his charge, from time to time, 'all the counsel of God.'[§] He will aim at that perspicuity of language and method, which may best tend to instruct; and at such argument, earnestness, and animation, as may be likely to persuade. Above all, recollecting himself to be 'the Minister of Christ,' and that a 'steward is to be found faithful,' he will by no means be satisfied with the delivery of moral essays, or mere ethical maxims, but he will preach 'the truth as it is in Christ Jesus'†. He will embrace all suitable opportunities of asserting the divinity of his blessed Master; and of teaching the necessity of faith in the adorable Trinity. He will 'set forth the original corruption of the human nature; our redemption, according to God's eternal purpose in Christ, by the sacrifice of the cross; our sanctification, by the influence of the Divine Spirit: the insufficiency of our own good works; and the efficacy of faith to salvation;' and, he will be careful to maintain that doctrine, respecting the design and effect of the Sacraments, which the Scriptures, together with our Liturgy and Articles, teach.

"On the foundation of such doctrines, he will raise his superstructure of duties, and enforce 'holiness, without which no man shall see the Lord'‡. This holiness, as it respects God, our neighbour, and ourselves, he will particularize, and inculcate, as opportunities and occasions serve; not failing, when need so requires, to branch out the minute circumstances of duty, and to exhibit the measure of Christian obedience. These particulars he will enforce, by motives peculiarly Christian; which some of our best divines have supposed to be the only motives, with which the Christian Minister is concerned, and which certainly are the only motives by which religious and moral duty can be effectually enforced. And, while the necessity of universal holiness is thus urged, he will equally urge that of our being

* Rom. ii. 21.

† Rom. ii. 24.

§ Acts xx. 27.

† Eph. iv. 21.

‡ Heb. xiii. 14.

'found in Christ; not having our own righteousness, which is of the Law, but the righteousness which is of God by faith *.' "

" Lastly, the faithful minister of Christ, equally removed, in his deportment and conversation, from the moroseness of the cynic, and the levity of the thoughtless, will endeavour to render himself, and his ministrations, acceptable to the people of his charge, by his affability and condescension, by being 'gentle to all men, apt to teach, patient, in meekness instructing those that oppose themselves †,' by shunning no intercourse that is innocent, and tends to cultivate harmony; by endeavouring, as far as may be, to make such intercourse turn to edification; and by doing all the good in his power: to which, we should subjoin, that he will be particularly happy to prescribe, at the bed of languishing, the healing medicines of the Gospel, for the awakening of the sinner, and the consolation of the saint." P. 14.

The third head applies to the people, and points out their duty to the Minister.

" It must be obvious to every unbiassed mind, that the sacred character of 'a Minister of Christ,' challenges respect from those who profess themselves to be Christ's disciples. Upon this subject I have already touched; and it is not necessary, at present, to add much to what has before been advanced. 'We beseech you, brethren,' says St. Paul to the Thessalonians, 'to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love, for their works' sake ‡.' Unless men have some antecedent respect to the character of him that speaks, they will hardly pay a proper attention, or entertain a suitable regard, to what he says. It is, therefore, of the utmost consequence, that the office and character of a Christian Pastor be looked up to with veneration, and that no prejudice against him be easily taken up.

" The next circumstance of duty, on the part of the people, is *attendance upon their ministrations*. It is from the stewards of Christ's mysteries alone, that his Sacraments are to be had; and it is only in communion with them, that Christians can publicly, and socially, observe the other ordinances of the Gospel. 'The priests' lips should keep knowledge, and the people should seek the law at his mouth §.' The minister of Christ 'is the messenger of the Lord of Hosts;' and he is ordained purposely to "preach the word;" which can imply no

less than that the people should attend, and give ear to his preaching. He is not only to tell them what they knew nothing of before, but he is also to 'stir up their minds,' and put them 'in remembrance.' They, who boast of their knowledge, to excuse their attendance upon the word preached, have as much need as any to be taught; and do not sufficiently consider preaching as the ordinance of God, instituted to 'minister grace unto the hearers;' and they who wander about after preachers, who have no legitimate commission in the Church of Christ, are unmindful of the true character of the Christian Ministry, and are fomenting divisions in that body, which ought to be one and compact.

" Another duty incumbent on Christian Believers, is, to afford a competent maintenance to the Ministers of Christ. 'do ye not know, that' among the Jews, 'they who ministered about holy things, lived of the things of the Temple? And they who waited at the altar? Even so hath the Lord ordained, that they who preach the Gospel, should live of the Gospel *.'—In places where the wisdom and piety of the Legislature have secured a legal maintenance to the Clergy, individual Christians have only to 'set apart their tythes with gladness,' and cheerfully to pay the allotments legally demandable of them.

The last duty I shall mention, is that of *prayer* for 'the Ministers of Christ.' St. Paul said to his Thessalonian converts, 'Finally, Brethren, pray for us †.' The ministry we have received is a treasure, which we 'have in earthen vessels.' Our church is a weighty one—our steps are narrowly watched, and our haltings noticed—temptations that are common to man, assault us; and we have, therefore, especial need of the good wishes and prayers of the faithful, not only that we may save our own souls, but also that we may be more effectually instrumental in forwarding the salvation of those committed to our care." P. 18.

We have thus presented our readers with the greater portion of this Discourse, which is at once characterized by that freedom of admonition which is the privilege, that experience which is the fruit, and that piety which is the glory of old age.

It must be indeed a comfort to this venerable Minister of Christ, to look back on his long and useful life—a life spent in the service of

* Phil. iii. 9. † 2 Tim. ii. 24.

‡ 1 Thess. v. 12. § Mal. ii. 7.

* 1 Cor. ix. 13, 14. † 2 Thess. iii. 1.

God, and for the good of man. He wants no praise that we can give, or we would offer it gladly: but, we know, he will not refuse our prayers, that God may yet grant him many years to enjoy that honourable independence which has been so honourably conferred upon him, until in his own good time he shall be pleased to call him to himself, and to the reward that awaits the Christian through his Redeemer.

Discourses on the Evidences of Christianity. By Thomas Robinson, M.A. of Trinity College, Cambridge, and Chaplain on the Bombay Establishment. 8vo. Pp. 100.

AT a time when the propagation of Christianity is regarded with unusual interest by the whole community, we are glad to perceive that some attention is also paid to those professors of the Gospel who reside in heathen countries. This, indeed, is quite as essential to the real diffusion of religious truth, as the conversion of Mohammedans and Hindoos. The natives of our Indian empire possess a considerable share of acuteness and intelligence. They are by no means incapable of making observation, or of reasoning for themselves. If they see that professed Christians are loose in sentiment, and profligate in morals;—that they are ignorant of the evidences of their faith, and regardless of its honour; they will not only be confirmed in their ancient prejudices, but will actually learn to despise the Gospel, and to cling with fonder attachment to their own degrading superstitions. Every effort, therefore, which is made to correct this enormous evil, deserves encouragement and applause, and may be considered as tending directly to the extension as well as

maintenance of our Saviour's kingdom upon earth.

The Discourses now before us were prepared for the instruction of the British residents at Seroor, in the presidency of Bombay. They have much to recommend them to our attention; and they derive no mean sanction from having been dedicated to that illustrious man, whose name must ever excite the veneration of a Christian mind—the late lamented Bishop of Calcutta. The object of the preacher is to present a succinct view of the evidences of Christianity; and his materials (as he candidly avows,) are chiefly selected from the writings of Lardner, Paley, and Michaelis. We will lay before our readers the commencement of the first Discourse, which will enable them to judge fairly both of the style and intention of the Author.

“The general design of my public addresses has always been to bring before your view the prominent features of Christianity, and to press upon your hearts and consciences, rather than your understandings, the great topics of Christian exhortation. It has ever been my first and most ardent wish to lead your minds to the contemplation of the spirit and temper of our religion itself; to urge you, by the constraining motive of the love of Christ, to seek first the kingdom of God and his righteousness. It may, however, be highly useful to examine with care and attention the foundation on which our hopes are laid, and to state, with plainness and precision, the evidences of the authenticity and divine authority of the religion we profess. At all times and in all countries this examination would be followed by great advantages; because it is always satisfactory to feel the ground upon which we stand, and to be well assured of the truth of those things in which we have been instructed. We believe indeed, that very few have ever thought seriously about religion, who have not been often interrupted in their progress by doubts and uncertainties and fears, lest after all, they should have followed a fable, only more cunningly devised than the other superstitions of the world. How painful and perplexing such surmises are, can best be

told by those who have felt the fabric of their eternal hopes tremble at the slightest breath. Besides, these outworks of Christianity are exposed to perpetual assaults; and we are therefore pledged, as soldiers of Christ, to ascertain and vindicate their safety. We may often be called upon, especially in the present state of society in Europe, to meet the objections of subtle and crafty men, and we ought to be ready to give to them also, as well as to ourselves, a reason of the hope that is in us.

"The Church of Christ, however, in this country is placed in somewhat peculiar circumstances, which, if I mistake not, render the discussion of this argument still more seasonable and necessary. They whose whole lives are passed in the bosom of a Christian land, where the first impressions of their public life are blended with the more solemn ordinances of their religion; where the prejudices of their education are strengthened and matured by all they see and feel around them; where the external profession of faith at least is necessary to their political existence; where all that is dear to them in domestic life or civil glory, stands on the presumed authority of the Christian revelation, and where to loosen the foundation of the one would be to shake the very frame and fabric of the other; there indeed—the moral atmosphere thus purified and preserved—the doubts of scepticism are almost necessarily confined to the retirements of speculative and studious men; and they who are engaged in active life are happily exempt from the danger of such a conflict. Far different is our situation in these distant provinces of our empire. Removed from those associations of Christian feeling, at a period when the impressions of youth have not been matured by the judgment of a riper age; often banished by the necessities of the service for years together from the stated ordinances of Christian worship;—I appeal to your own experience, my brethren, whether the most natural tendency of these circumstances be not to lessen that habitual regard for our religion, which in the generality of us is cherished and kept alive by a constant familiarity with its external forms. When we consider also, that we are not only removed from the temples of our own faith, but are surrounded every where by the absurd and monstrous ceremonies of an ignorant superstition; we must confess surely that it requires more than ordinary vigilance to preserve in our minds

that exclusive reverence we once felt for the religion of the Cross, and to guard against that spurious charity, so prevalent in the last age, that would look upon the worshipper of Veeslunoo, or the follower of Mohummud, as but little inferior to the disciple of Jesus, in the comparative value and authority of their respective creeds.

"The impression of which I speak is very far from any deliberate purpose or persuasion of the mind; it is the insensible progress of human feeling towards apathy and indifference in the absence of all visible objects to revive and quicken it. If the children of Israel, whose march from Egypt had been one continued demonstration of the divine power, could forget God on the very borders of that sea, which was the theatre of his last and most splendid miracle; what wonder that Christians in the midst of an heathen country, should be apt to lose sight of those miracles which were wrought for the establishment of their religion at the distance of eighteen centuries? If St. John, in addressing those who had been eye witnesses of the wonderful works of Christ and his Apostles, thought it necessary to warn them with such tender importunity—"Little children keep yourselves from Idols;"—it is strange that we, in these latter ages, and cut off from the intercourse of Christian Churches, should need to be reminded of that high pre-eminence which a revelation from God must ever hold above the palpable inventions of human artifice?" P. 1.

In the second discourse the authenticity of the historical books of the New Testament is considered. This, indeed, is an important question, but not well adapted for the pulpit. Mr. Robinson, however, has upon the whole managed it with discretion. He is not, perhaps, quite master of this part of his subject. The various readings in the manuscripts of the Greek Testament, do not *always* mark, so *distinctly* as he seems to imagine, "the edition of the original to which they respectively belong." This is a point of some difficulty, involving much critical discussion, but it does not effect the general validity of Mr. Robinson's argument in the slightest degree.

The third Discourse is devoted

to the credibility of the Gospel History: the fourth, to the argument from Miracles; and the fifth, to that from Prophecy. In the sixth there is a passage which reflects great credit on the preacher; and may be read with as much advantage by our countrymen at home, as by those in India.

"I have endeavoured to set before you with all plainness and fidelity, the most striking and direct evidences of the divine origin of our holy religion. It is my duty now to remind you, that if it be divine, it is to all who hear it of supreme authority and universal obligation. We have seen that this Gospel at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also himself bearing them witness both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will.* Unto you is the word of this salvation sent. Let it not seem strange to you that we, the ambassadors of Christ, should be anxious for the success of our embassy; and that, not content with delivering our message and establishing its authenticity, we should charge and exhort every man, that we may present every man perfect before God."

"It is possible that the evidences of Christianity may be acknowledged, where Christianity itself is not received. It is possible that its divine excellence may be confessed by many who still resist its claims to their acceptance. It is very possible that the splendour and beauty of its revelations may play upon the fancy, but never reach the heart; that many may mistake the assent of the understanding for the full assurance of faith, and the transient glow of the affections for the cheerful and unreserved obedience of the heart. The Gospel of Christ is indeed the most perfect display of the divine attributes, the most stupendous exhibition of the power and mercy of God: but we are not unconcerned spectators of the scene: our own individual interests are deeply involved; we must be either the objects of his love, or the monuments of his wrath. We are called upon to contemplate and admire the wonderful plan of human redemption, but it is that we may believe and obey. The wisdom of

God is proclaimed to us; but it is that we may be made wise unto salvation. We are told of the humiliation and the sufferings of Christ, not to excite our wonder and sympathy, but that whosoever believeth on him might have eternal life." P. 79.

To these sentiments we cordially subscribe. If the Gospel is thus faithfully preached to the British residents in India, the work of conversion among the Hindoos will be more easily and effectually performed. The practical influence of Christianity, we may hope, will be more apparent; and a visible improvement in the habits and sentiments of Europeans, will operate upon the native mind as the strongest recommendation to our religion.

The Universal Diffusion of the Christian Faith considered, in a Sermon, preached in the Parish Church of St. Martin, Leicester, on Friday, November, 24, 1823; being the Third Anniversary of the District Committees of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts, established in the County of Leicester. Published at the Request of the Members present. By the Rev. Gilbert Beresford, M.A. Rector of St. Andrew's, Holborn. 8vo. Pp. 28. 1s. 6d. Rivingtons. 1824.

WE know not which to admire most in this Sermon—the elegance of its style, or the soundness and piety of its matter. The introductory remarks on the character of the Royal Psalmist's inspired compositions; the transition from the works of nature to the works of grace, graciously intended by their great Author to be co-extensive with the former; the powerful aid, under God, afforded by the religious Societies, connected

* Heb. ii. 4.

with the Church of England, to hasten and perfect this extension to the utmost boundaries of the earth, and the impressive appeal to every true Christian to support to the utmost of his power these Societies in their labours of love, are successively made in so masterly and feeling a manner, that the effect on the audience must have been, what we have reason to know it was, great and most beneficial. Sermons such as these cannot but be productive of good; they raise the character of our Church while they display at the same time the value of those Societies that act under her rulers, and in strict accordance with her principles. We are satisfied that these Societies only require to be known, and popularly and fully placed before the public, to be supported with all that zeal and liberality which are characteristic of this country. We do, therefore, most earnestly call the attention of our readers to the Sermon before us, not only on its own account, as a composition, but as presenting a just and compendious view of the objects and operations of the Societies for Promoting Christian Knowledge, for the Propagation of the Gospel in Foreign Parts, and for the Education of the Poor in the principles of the Established Church. These Societies, well supported, leave nothing to desire: by these our Church is enabled to *train up* the young in the *nurture and admonition of the Lord*: to supply the Scriptures, the Liturgy, and books of religious and useful knowledge to the old; and to extend in proportion to the means and opportunities afforded the blessings of the Gospel to every nation under heaven.

We extract the portion of the Sermon which chiefly relates to these.

"It can hardly be necessary for me to dwell at greater length on the *origin* and *general designs* of the two Religious Institutions, which have been for more than

a century fostered in the bosom of our National Church, and, for the important and extensive aid rendered to her sacred cause, are justly esteemed among her brightest ornaments, and her strongest bulwarks. The characteristic features of each have been ably drawn by those*, who have gone before me on occasions similar to the present; and if I should pursue the same track, I could not, in justice to the cause I advocate, deviate much from the language of accurate representation of the nature of these Institutions, or from the argumentative and affectionate appeals made in their behalf. These addresses have assumed a printed form, and are in the hands of many of my hearers; and to them may be ascribed, as well as to the countenance of distinguished rank and virtue†, a more numerous and respectable assembly on the present day than has been witnessed on former anniversaries: and hence we venture to augur increased prosperity to Institutions, inseparably connected with the welfare of the country, and the peace of the Church.

"It happens that I have frequent opportunities of observing in detail, the proceedings of 'the Society for Promoting Christian Knowledge,' and can bear ample testimony to the efficiency of its operations. Its general meetings for foreign and domestic purposes, as well as those of its several committees, are held within the parish intrusted to my charge, and in the immediate vicinity of my own Church. So that, considering it not only as a *neighbour* of a most interesting character, I am naturally become anxious for its progress and,

* "I particularly allude to a Sermon, preached at the Anniversary in 1822, by the Rev. F. Merewether, Rector of Cole Orton and Vicar of Whitwick, Leicestershire. A clergyman, not more distinguished by the warmth of his unwearied zeal for the prosperity of every institution connected with the Church, and for the religious welfare of every member of his important cure, than for the sound discretion, unaffected benevolence and solid attainments, which combine to characterize the true English parish priest."

† "The true member of the Church will hail with delight every token of increased interest, manifested for our Ecclesiastical Establishment by the rank and property of the country. My belief is, that such aid as they can now render to the Church never was more wanted—never could be more serviceable."

general welfare; but have learnt to esteem it, in some sort, as a *parishioner* actively engaged in aiding my ministerial duties, facilitating the intercourse between the pastor and his flock, communicating its valuable treasures of Christian knowledge on the easiest terms, to thousands around me. 1st, In the Central School of the kingdom, in which, from local circumstances, a great majority of the children are my parishioners. 2dly, In a branch of the City of London National School, accommodated in my parish Church. 3dly, In my own Parochial School, where 230 children are not only instructed in the books supplied by the Society; but on quitting the School, are furnished with Bibles and Prayer Books, at the usual reduced prices, to carry with them into whatever situation of life it may please God to call them. To this account I may add gratuitous grants of the Holy Scriptures, and other publications, made by the Society, to the workhouses, alms-houses, and the indigent classes in general within the parish, so far as its means will allow.

“ These extensive aids, rendered by the Society to the parish of St. Andrew, Holborn, have established a claim upon my gratitude to make known its worth, and to declare to others what I firmly believe myself, that it is a most valuable ally of the Church, a faithful dispenser of evangelical knowledge, and an instrument in the hand of Providence, for checking superstition, infidelity, and schism; and for promoting the stupendous plans, which the God of our salvation hath devised for the conversion of mankind. This may sound like the language of adulation in the ears of those who are strangers to the principles by which the Society is governed, and to the connection it maintains with ‘ the National Society for the Education of the Poor,’ as well as with ‘ the Society for the Propagation of the Gospel in Foreign Parts.’

“ I request your attention to a brief account of its influence in these two relations; and would preface what I have to say with one or two observations on the present state of our own country. Whether we contemplate the immense increase of our population, far beyond the existing means of instruction under its regularly appointed ministry, owing to the want of church-accommodation; (a want, however, which we trust in God *will be* soon in some degree supplied) or, whether we look at the great consequent increase of Separatists from the Establishment; or, at the incalculable power of the new mechanism at work for the instruction of the lower or-

ders; or, at the diffusion of information of every kind through the medium of a bold and free—too often, I fear, a venal and mischievous press; or, lastly, whether we regard the unceasing and unprincipled efforts of the disaffected and the lawless, of profane persons and unbelievers, to contaminate the public mind, and poison the sources of moral happiness; to whichever of these points we advert (and no one duly impressed with the feelings of a religious and responsible being can be insensible to their momentous influence on social order, and the present and future happiness of the community,) we shall be consoled by the reflection, that there is a Society fortunately influential, by the indefatigable activity of its direct exertions, and those of its subsidiary committees, in almost all parts of the kingdom, and the foreign possessions of the Crown; by the enlargement of its designs on every new increase of its resources*; a Society under the guidance of sound discretion, disinterested benevolence, and unostentatious piety; consisting of clergy and laity, who devote much of their time, their talents, and their labours to counteract, what is most to be dreaded, the effects of irreligion in general, and of hostility to our Establishment in particular; and who spare no pains to give a right direction to a system of education, which without such direction, might prove a greater curse than ignorance; and instead of helping to fix sound principles of religion in the minds of our population, tend to the subversion of all religious principles whatsoever. For instance, not fewer than 350,000 children are daily educated in schools, united with the Society for the Education of the Poor in the principles of the Established Church, and on a plan, which for the rapidity with which it conveys information, and for the efficacy with which it impresses on the memory, has no parallel. Now what would be the consequence, if false principles of religion, and a spurious morality, the visionary fancies of the enthusiast, or the cheerless dogmas of the fanatic, were so propagated and enforced? What but disorder, disunion and error?

“ But, behold, on the contrary, the

* “ I allude particularly to the establishment of Parochial Lending Libraries, by means of which, as well religious books as those of innocent recreation and instruction, are communicated to the lower orders with extraordinary facility and the best prospect of success.

Holy Scriptures, the Book of Common Prayer, that wholesome comment on the Sacred Text; tracts doctrinal, devotional, and practical, adapted to all capacities, and suited to all conditions and exigencies of human life, which have passed a three-fold scrutiny of able and pious men, and have the surest guarantee for their beneficial tendency that human caution can suggest; behold these distributed by the Society for Promoting Christian Knowledge, with an almost unbounded munificence; and these the *only books* that *can* (according to the terms of union) be admitted into the National Schools.

"And what is the result we may reasonably hope for, of limitation on the one hand, and liberality on the other! What but an increasing knowledge of the Word of God! An increasing desire to do his will! An increasing attachment to our Apostolic Church, and to that form of civil polity, with which it is combined! which in their union are the glory and blessing of our own country, and the admiration of all civilized nations; which have kept their seat, unmoved, amidst the wreck of other states, and *may be destined* in the counsels of the Most High to accomplish a final triumph over the powers of darkness. For it is scarcely to be believed that this small island which we inhabit, this speck in the "broad sea," should have attained to her present height of temporal grandeur, and have subjected to her dominion such extensive territories, as she possesses in all quarters of the globe, unless it were to answer some special design of Providence.—We see this country the depository of the wealth, the science, the commerce of the world; the exuberant parent of every form of charity that can alleviate, approve, and advance the condition of humanity. Is it for the purpose of a transient glory, that she has been allowed to accumulate on her shores the treasures of the gorgeous East, and the luxurious produce of the Western hemisphere? And will all the splendour of her achievements in arts and arms be dissolved, like a baseless vision, and leave no trace of them behind for the benefit of generations to come? Have we so long encircled by our shores the pure form of primitive Christianity, and upheld our Protestant Church in the beauty of holiness against the insidious attacks of internal enemies, and the undisguised assaults of revolutionists and infidels; and all for the exclusive benefit of so small a portion as we inhabit of the globe?

"It is not for us to pry too curiously

into 'the times and seasons, which the Father has put in his power;' but without presumption be it said, that at no former period, since the miraculous and extraordinary interposition of heaven for the propagation of the Gospel was withdrawn, has there been so much reason, as at the present time, to hope that by the agency of human means, God 'will shew wonderful things in righteousness,' diffuse the light of the divine truth, dissipate the mists of error, and chase the phantoms, which ignorance and superstition generate, from the face of the earth. These hopes have their main foundation in 'the sure word of Prophecy,' which so pointedly, so repeatedly, in the most specific, and the sublimest terms, predicts the accomplishment of this great scheme of Providence. For 'the everlasting Gospel shall be preached to every nation, and kindred, and tongue, and people *.' "And the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ †."

"These hopes find further encouragement in the new method for inculcating knowledge, which has before been mentioned, and to the efficacy of which no limit can be assigned. This method of teaching, it will be recollected, was an offering from the East. We have already, in this particular at least, given back to her her own with usury. Under the joint auspices of the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel, the Madras System, sanctified by its union with our Ecclesiastical Establishment, is making a surprising progress in the three presidencies of India. They have long supplied the dependencies of the Crown of England on the American continent, and the adjacent islands, with the means of religious instruction, according to the doctrine and discipline of our Church. Upwards of eighty missionaries are there employed. They have contributed their aid to the erection of churches, the circulation of the Scriptures, Prayer Books, and religious tracts. Under their patronage, the National System of education has, of late years, been introduced into the three principal provinces dependant upon England; and the advantages already derived from it, sufficiently prove its great influence in the great improvement of the moral and religious habits of the people ‡. But the great field of their

* Rev. xiv. 6.

† Rev. xi. 15.

‡ See Reports of the Society for the Propagation of the Gospel, &c.

operation is British India. A scion from the Church of England has been planted in Hindostan by the hand of that distinguished labourer in the vineyard of God, whose comprehensive and enlightened mind devised a scheme for imparting the light of Christianity, that has been the admiration of all classes of Christians, and when in full operation, we trust, will not disappoint the expectations that have been formed.

"With an energy, and a devotedness to the cause of Christ, worthy of the Apostolic age, this mitred Missionary traversed his enormous diocese, obtained an intimate knowledge of its internal condition, and more than redeemed the pledge given to the Society which so anxiously watched for the result of his labours. He has been cut off in his holy career; it has pleased God to take him to himself. But dead he still speaks to the millions of India in the wisdom of his scheme for their conversion, and in that noble monument of his taste and genius the Missionary College, near Calcutta. Another monument § is about to be raised to his memory in the Cathedral Church of St. Paul.

"But we anticipate for him more durable memorials than these, in the indelible gratitude of the converted idolater, in the annals of an evangelized continent, and in the eternal records of heaven. '*Quicquid amavimus, et mirati sumus, manet, mansurumque est in animis hominum, in æternitate temporum, famâ rerum*'.*

"To supply the vacancy made by his lamented death, another prelate, highly qualified, we believe, to prosecute the mighty work, has left our shores. He, like his predecessor, received his valedictory address within the walls, which himself called 'sacred †,' of the Society for

Promoting Christian Knowledge—'Sacred, considering the purposes to which they are devoted, and the prayers by which they are hallowed.' For all the business there transacted, begins and ends with prayer. Its members of the same communion, acknowledging one faith, one baptism, and one Lord, can conscientiously bow together before Him 'that heareth prayer,' and with heart and voice in unison implore the 'hastening of his kingdom.' Beginning from God, they humbly hope to be 'workers together with God;' and with the sanction of divine co-operation, to bring to a glorious issue the great enterprise they have taken in hand, involving the edification, security, and increase of the Church of Christ in our own country, together with its establishment and enlargement in our foreign settlements, and in the widely extended regions subject to British influence, in almost every quarter of the habitable globe.

"Thus these two Societies, coeval in their origin, and consentient in their missionary characters, like two noble rivers, unite themselves in a common channel, without the noise and foam of the torrent: no shattered fragments mark their course. They flow on, in a majestic stream, the medium of conveyance for the choicest gifts of heaven, enlightening and enriching the regions through which they pass. May they still flow on, daily receiving fresh supplies of strength, nor terminate but in the fulfilment of that encouraging prediction, 'The earth shall be full of the knowledge of the Lord, as the waters 'cover the sea!'" P. 13.

We most heartily join with Mr. Beresford in his concluding address.

"As patriots and philanthropists you will unite in their enlarged and benevolent views. As Christians, you will seek to acquit yourselves of some part of that responsibility, which attaches to your station, and thus, in the way most efficacious, next to personal example in holiness and virtue, you will assist in promoting religious knowledge and religious practice, and prepare yourselves for the solemn account in the great harvest of righteousness, when the final distinction shall be made between the chaff and the sound grain, by that impartial Judge, who will

* This monument, to the memory of Bishop Middleton, is to be erected at the joint expence of the Members of the Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel, by the first of living artists; and is intended, by the simplicity of the design, to hand down to posterity the gratitude of the present age for achievements rarely equalled in the annals of the Church, and to operate as an incentive to exertions of the like unbounded beneficence, and piety, and wisdom.

§ Tacitus in vitâ Agricolæ.

† See Bishop Heber's answer to the address of the Lord Bishop of Bristol, on the day previous to his departure for India,

in the interesting Report of the Society for Promoting Christian Knowledge for 1823.

reward every man according to his works, without respect of persons.

"As members of the Church of England, you will never forget that that Church should be not only the sanctuary of sound doctrine, but the centre of union, and the seat of charity. The discordancies, inconsistencies, and contrarieties of opinion subsisting in the various sects without her pale, should serve as continual motives for concord and exertion to those within. Between the extremes of error, which unhappily prevail in this land of freedom—where too many imagine themselves authorized to worship God, not as He has required to be worshipped in his revealed Word, but according to any dictates of their bewildered fancies, and read in pieces the body of Christ, 'the Church of God,' which he 'hath purchased with his own blood' by their widely opposing tenets—the middle ground of truth should be kept in the meekness of wisdom by the members of the Church. With the law of love for their guidance, their only strife should be in offices of love, and for the prize of holiness. So would the influence of religion spread rapidly

among our own people, and more zeal be testified to promote the Redeemer's kingdom in foreign lands. It would not be only an annual subscription we should give, in behalf of those important designs, which we have been recommending; nor the occasional donation to further their efficacy; but the actual exertions of each member individually in that sphere, wherein he is appointed to move, would help to transfuse the spirit of piety and charity kindled in his own breast to the breasts of others. Thus would the engaging form of our holy religion defy the imputation of formality, and the scandal of being a political establishment; and with all her fair appendages, her simple but solemn rites; her converting and confirming ordinances; her font and her altar; her creeds and her common-prayer—with these for her handmaids, she would go on to new conquests over the hearts and affections of men—her triumphs would be seen far and near—acknowledged as the genuine descendant of heaven, the offspring of holiness and truth, all the inhabitants of the earth, as many as experience the sweet vicissitudes of day and night, would call her blessed; and from the rising to the setting sun her name would be glorious." P. 25.

* Acts xx. 28.

*Memoir of the Rev. Duke Yonge,
Rector of Sheviok, in the County
of Cornwall, and Vicar of Corn-
wood, in the County of Devon.*

It is a common and true observation, that the biography of eminent persons belongs to their country: a faithful portraiture of their actions, their habits of life and modes of thinking, of the difficulties they have surmounted, the snares they have avoided, and the temptations they have resisted, seems to be the best means of extending the benefits which they have conferred on society, by at once provoking and facilitating the imitation of those who may come after them. These reasons appear to us to apply with

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peculiar force in the case of good men of ordinary means and acquirements in the middle classes of life. Their story, indeed, wants the brilliant interest of the biography of great men; but examples are useful, in proportion as they are generally imitable. Few of us can ever hope to be illustrious as generals, statesmen, or writers; but we may all become good and useful in our respective stations; and the example of one who lived in the same rank with ourselves, eminent only for superior goodness, applies itself to every one of us, may be useful to us all, by challenging our zeal and industry, encouraging our hopes, and smoothing the path for our progress in virtue. It is on this

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principle that we present to our readers the present Memoir: we have drawn it up partly from our own knowledge, and partly from unquestionable documents and authorities; we trust we shall not be thought to dwell on them at too great length, or to attach undue importance to the subject. Certainly we write under feelings of great affection and veneration, but we write also under a sentiment of great responsibility;—we would far rather say too little than too much, for exaggerated praise of himself would have been the last thing which the subject of our Memoir would have been willing to pardon;—the truest and the simplest statement will be the most just to his memory, and of the greatest use to society in general.

Duke Yonge was born at Puslinch, the seat of his father, the Rev. John Yonge, on December 3, A.D. 1750. He was the youngest of three sons; and, after such education as the free school of Plymton could afford, he went with his second brother, James, to study medicine and surgery under the roof of his uncle, Charles Yonge, then a surgeon and apothecary in great practice at Plymouth. After a few years thus spent, the prospects of James were suddenly changed by the accidental death of his elder brother, John; and he was removed to the University of Oxford, that he might take orders, and fill the living of Newton Ferrers, the advowson of which had descended to him as part of his patrimony. Duke Yonge, who was affectionately attached to his brother James, upon this renounced also the profession for which he had been preparing himself, and accompanied him to Oxford. They both entered at University College, and became the pupils of the present Lord Stowell, and contemporaries of Lord Eldon, Sir W. Jones, Sir T. Plumer, and the many other dis-

tinguished young men who then adorned that Society. He took the degree of A.B. there, June 13, 1775, and that of M.A. at Sidney Sussex College, Cambridge, in 1782; at the age of twenty-four, in the year 1774, was admitted deacon upon the populous curacy of Charles, in Plymouth; and, in 1776, was ordained priest upon the curacy of Yealmtun, in that neighbourhood. In the following year he married Catharina Crawley, sister of the late Sir Thomas Bolvey Crawley, of Flaxley Abbey, in Gloucestershire, by whom he left four sons and four daughters surviving him. His mother had been a Miss Duke, of Otterton, in the county of Devon; and, in 1783, the vicarage of that place, which was in the gift of her family, becoming vacant, he was presented to it. In 1793 he effected an exchange with the incumbent of the vicarage of Cornwood, his principal object being, as on a former occasion, to bring himself near to his brother James, then residing at Puslinch. Here he lived uninterruptedly till his death for thirty years. In 1808 he was presented to the rectory of Sheviock, in the county of Cornwall, by the Right Hon. R. P. Carew, who had been his school-fellow at Plymton, and college mate at the University, and with whom, to the day of his death, he maintained an intimate and unbroken friendship. He died, after a lingering illness of many months, at the age of seventy-three, on December 3, 1823, the anniversary of his birth-day.

The events of his life are thus summed up in a very few words: they flowed on in an even tenor; many worldly blessings were bestowed on him, and his afflictions were only those natural dispensations of Providence which every man who lives so long as he did must expect to receive, and which *his* cheerful temperament and intimate belief in religious truths enabled him easily to bear.

His habits of life were also simple and uniform: he rose early, and generally turned the key of his study door at seven for his private devotions; at eight he summoned his whole family to prayers; after breakfast he returned to his study, where he generally applied himself to his Bible and to sacred reading till twelve: then he went out to visit the sick and infirm of his parish, or to transact such other business connected with his situation as required his presence. He liked to dine at three, and wherever and so far as it was in his power he adhered all through his life to the early dinner hours which were usual when first he entered into society. Being of a cheerful temperament, and fond of social intercourse with neighbours and friends, he very much disliked the introduction into the country of those late hours which, while they broke into the order of families, seemed also contrived under the notion that all visiting was a tax and burthen, and that the guests were to be kept the shortest possible time in the house. We mention this circumstance because we think it not so trifling as it may appear at first sight: if it be not one of the causes, it is, at least, a sign of that great change which has been working in country habits, by which they are daily becoming more similar to those of the city, without the same reason or excuse, and losing much of the simplicity which was their greatest charm. Generally, excepting when any of his sons were at home, or when he had any occasional visitors, he retired to his study after dinner until summoned to tea; after which time he mixed in the conversation of his family, or read some work of lighter literature: at ten his family were summoned to prayers, and he retired to rest soon after.

But he was no slave to his habits, nor did he ever suffer them to interfere with the wants or claims of

others. Thus his mornings were often almost entirely occupied in settling the disputes of his neighbours, and in discharging the duties of a magistrate. For very many years he acted in the commission of the peace; and he united, at once, such an acquaintance with business, such a clear mode of seeing and explaining things, with such a prompt decision, and such a general reputation for integrity, that he was the only lawyer in his parish, and was very much resorted to on all occasions in which the interference of a magistrate was necessary. His early studies in medicine made him, too, in all common cases, the only apothecary in his parish; and he was ready, at all hours of day or night, in spite of any engagements, to attend the sick in any part of his scattered and wild parish. This he did upon principle. In some loose papers which were found after his death, he expresses himself on this subject thus: "When called to visit a sick person, by night or at any time whenever it may, from circumstances, be disagreeable to me, let me reflect what great things my Saviour hath done for me; that the apothecary or the lawyer, for a piece of money, would not hesitate a moment, but be glad to be so called; and shall not a nobler principle than avarice, or the reward of money, make me *more* willing to obey the call?"

His manners in general (and the observation will equally apply to his performance of his church duties) were simple and plain, but affectionate and energetic: he feared not, either in or out of the pulpit, to hold the language of reproof where he thought circumstances required it, and himself authorized to use it; but he was known to act from motives so pure, and his character stood so high, that few were long offended with him on this account. He was fond of simplicity and plainness in all things—in his furniture,

his liveries, (from which, some years after he settled at Cornwood, he stripped all the lace,) the apparatus of his table, and his own attire. No severity of weather ever induced him to go to Church in his carriage; he always walked; and he specially directed, in two papers, written at intervals of twenty years, that no coach or hearse should be used at his funeral, but that he should be carried by twelve poor men of the parish, whom he named, and be buried in the church-yard. Yet, rigid as he was in denying to himself the slightest superfluous expence, he was indulgent to all the innocent wishes of his family and those about him. Liberal in the education of his children, he furnished also amply the means for every innocent or suitable accomplishment, recreation, or pleasure. Neither his temper nor his religion were gloomy or austere; he thought, that to use this world as not abusing it, was one mode of showing a grateful sense of God's goodness.

It was impossible not to know, generally, that his charities were large and constant; because, not only in his own parish and neighbourhood was his hand ever open, but his contributions to all useful public institutions, and on public occasions, were of the most liberal description. But few had any idea of their extent, or the wise system on which they were regulated; and none, not even the wife with whom he lived so many years in the most entire confidence, knew their whole extent, till the same papers to which we have once before referred were found after his death. From these it appeared, that, for the last twenty-five years of his life, he had devoted, with a very slight reservation, the whole of the income which he derived from the Church to purposes of charity. In August, 1797, he writes thus: "I am now forty-six years old; I have been blest by the kind providence of God with more

of the good things of this life than I could reasonably desire or deserve; a plentiful supply, not only of the necessaries, but even the conveniences and luxuries of life, and almost an uninterrupted course of health to enjoy them. What reflections ought to arise in my mind? Gratitude and thankfulness to God the giver of all good things. What return ought I to make for his blessings? I surely ought to make my whole life a course of pious praise to him; and, since I have it not in my power to give any more substantial mark of my gratitude immediately to him, I ought to contribute towards bestowing comforts on my fellow-creatures; for God doth not open his hand to fill a few with good, but that all his creatures may be partakers of his bounty; and my blessed Saviour hath declared, that inasmuch as we do acts of kindness and charity to our fellow-creatures, he will consider those acts as done unto himself.—I am, therefore, in the eye of reason, as well as religion, but a steward of these good things; and it is incumbent on me to employ them with moderation and thankfulness upon myself, *with prudence to encourage honest industry*, and to relieve the necessities and wants of those who need. May God, of his infinite mercy, give me grace always to remember these things, and to act accordingly, that I may be able to give an account of my stewardship."

In May 26, 1798, appears the following entry: "It is my resolution to bestow upon useful works, for the benefit of others, the emoluments arising from this living of Cornwood, which shall accrue after Lady-day, that is to say, which shall be payable at Michaelmas next, only deducting the interest of 500*l.* laid out upon the house, and the insurance fee of 17*l.* 18*s.* 6*d.* for my life. I mean by useful works, such as making a granary, &c. by

which the poor may be benefited, or any charity; my intention being not to enrich myself henceforth by any emoluments arising from the Church. So, too, I may, in case of infirmity, apply part to the stipend of a curate. And I shall account to this dedication the rent of the glebe, at the value put upon it by the surveyor. May the Almighty accept this humble mark of my gratitude, which I offer to his service for all his gifts to me. And let me not think, at any time, if proper objects demand more, that I am to be restrained by this sum: may He ever give me the spirit to consider all I have as his bounty, which he hath a right to reclaim; but, on the other hand, if I should fall into distress, and this should remain, I do not mean that I have so bound myself that, in such a case, I am not at liberty to appropriate to my support this income, which would then become necessary."

We hardly know which to admire most in these extracts, the piety and liberality, the practical faith in God's bounty, and the grateful return made for it, or the simplicity and good sense, the total absence of all fanaticism, and the adherence to the plain domestic duties of a father and husband. Mr. Yonge, at this time, had eight children, many of whom were in the course of receiving an expensive education; and, therefore, though God's bounty was predominant in his thoughts, and he was most anxious to manifest his sense of that bounty, yet he knew that he was bound to protect his own household, and that he had no right to be generous to others at the expence of justice to them.—But these extracts furnish us with another trait of his character, which it would be injustice to his memory to omit; and, if these pages should happen to fall under the eye of the person alluded to in the anecdote that follows, we trust he will acquit us of any design to wound his feel-

ings;—we should ill have studied Mr. Yonge's character, and to little purpose, if we could be actuated by any such intention. Some years after the date of this last entry, a portion of underwood of one of the tithe-payers of Cornwood was cut, and the tithe was demanded; it was refused on a mistaken notion that no tithe was due. Mr. Yonge, in repeating his claim, observed, that he was not at liberty to concede a matter of right, which might prejudice his successor; the tithe-payer, in his answer, which was by letter, said, he felt indignation at this hypocritical cant; and, in a subsequent letter, said, that he applied that expression to a man who, under the specious pretext of protecting the rights of his successor, was really securing a little sordid *gain for himself*. How little did he know the man whose motives he thus condemned. Mr. Yonge was wounded, and, to his family and common friends, complained of the harshness of this insinuation; yet, to no one, not even to his wife, did he state the fact, which would have put the charge to silence in a moment, that at that moment he was, and for years had been, only the steward of these tithes for the poor.

The course which he adopted with regard to Cornwood, he, for the most part, pursued with regard to the profits derived from Sheviok; at least, he adhered to his resolution of not enriching himself by any emoluments arising from the Church.—In disposing of this income he comprehended the adjoining parish of Antony, of which the patronage belongs also to Mr. Carew, and which had been conferred on his (Mr. Yonge's) eldest son. His object seemed to be to improve the two parishes and the Church property to the uttermost: thus he contributed largely to the erection of a free chapel in the populous hamlet of Torpoint, in the latter parish, which lies at an inconvenient dis-

tance, and is of too great magnitude for the parish Church.

From the preceding anecdotes our readers will be prepared to expect considerable caution and a prudent system in the distribution of his charities. A main object with him in his own parish was to do nothing which might entail a permanent burthen on his successor, whose circumstances might not enable him to bear it so well as his own. Another rule was to avoid as much as possible absolute gifts, but to make the party relieved in some measure earn his charity by labour, or other compensation, however unequal in proportion. Thus he established a shop in the central part of his parish, for the sale of strong and common articles of clothing at a reduced price; he built a granary, in which he laid up corn at the cheap season, and sold it at a reduced rate to the poor in seasons of scarcity. The fuel of the lower orders of the parish is, in general, the turf and peat cut from Dartmoor, and there stacked to dry; but in wet seasons the ground is too soft to allow this to be brought home. On such occasions he stimulated all the farmers and the gentry to join in the supply of coals; the former, who were sufficiently obliged to him in the matter of tithes, freely rendered their assistance in drawing them home from Plymouth, a distance of eleven miles, while the latter willingly co-operated with him in supplying the means of purchasing them; and these were sold to the poor at as low a price as the turf and peat would ordinarily have cost. Education, food, and medicine for the ignorant, the poor, and the sick, he attempted to provide in his life-time, partly by a school, which he built and supported, and partly by his personal relief and attendance; and he left an estate in the parish, and a sum of money for the maintenance of the school after his death, and the supply of medical attendance for

the sick and poor not receiving relief from the parish.

Mr. Yonge could not be called a deep scholar, his education had been too irregular, and his habits of life too practical and active to admit of that; but his general literary acquirements were very respectable. His reading was various and extensive, and in his own profession embraced the deepest authors; what he read, he understood clearly and remembered distinctly; the effects were visible in his sermons and conversation, though there was a total absence of all ostentatious exhibition of learning. He from time to time published short addresses to his parishioners and the lower orders, in vindication of religious truths and practice, which were, like his own character, manly, sensible, and simple; he published also an admirable manual for the use of the prisoners in the county gaol*.

We feel that we have already extended this Memoir to a great length, yet a very interesting part of it remains to be written. In one of the extracts which we have given, it has been seen, that he acknowledges gratefully the blessing of good health; this he had enjoyed for more than seventy years, his great temperance strengthening a frame in itself but slender; when about November 1822, he began to perceive some difficulty of breathing; this was at first but occasional and trifling; but in the spring of 1823, it made considerable advances, and symptoms of a disease of the heart began to shew themselves. At this time it was thought proper to communicate to him the precariousness of his situation, which he easily perceived; and he had so lived, that death could not come upon him wholly unprepared. It was now, however, his main object to set his

* This latter Tract has been recently placed on the Catalogue of the Society for Promoting Christian Knowledge.

house in order, and to make himself ready for his departure, not merely by prayer and meditation, but by the active performance still of every duty to which his strength was equal. On a loose scrap of paper was found the following prayer, probably written at this time.

"O merciful God, to whom I owe every blessing, which I have received, have mercy upon me; pardon, O Lord, for thy blessed Son Jesus Christ's sake, the manifold offences by which, in the frailty of my flesh, I have in thought, word, or deed, offended against thee. I heartily confess my transgressions both of omission and commission; let the blood-shedding of my Saviour blot them out, that they appear not against me at the day of judgment. And if it be thy good pleasure that my present sickness be unto death, strengthen and support me in the hour of trial, that I may bless thee to the last for all thy bounty, and resigned, without a murmur, to thy dispensation, heartily pray that thy will may be done. Extend thy blessings to my wife and children, support them with thy aid in their affliction, nourish them through this life in all goodness, and finally bring them to everlasting happiness, through Jesus Christ."

At the same time he was anxious, while his strength remained, to preach once more to his parishioners; in the execution of this trying task, he displayed the same simplicity, and manly good sense, which characterized him on every other occasion; he did not seek an opportunity to shed or excite *useless* tears, or to make a theatrical display; he was alone intent on producing a useful result. He did not once advert to his own situation, or take a formal farewell. His text was, "Thou shalt love the Lord thy God with all thy heart," &c.; the love of God he considered the proper foundation of all religion, the

proper motive of all actions, and he was anxious once more to press this doctrine upon those who had for so long a time been specially committed to his care. Once, for a moment, in exhorting his flock to this fundamental duty, his feelings overcame him; but the intensity of his spirit bore him up, and he delivered his last sermon with more than usual energy and power.

During the summer his complaint increased upon him, and the members of his family assembled round him, but imperious duties prevented some of them from remaining long with him. On the same paper from which we copied the last prayer, we find also the following:—"I bless thee, O God, that I have lived to see my dear children once more all assembled together; O preserve them, I beseech thee, by thy Grace, from all evil that may endanger their everlasting salvation; watch over and protect my boys who have now left me, and train them up in virtue, truth, and righteousness; so guide them all by thy providence that they may set their hearts upon thee, their affections upon things above, and having in godly soberness and virtue passed through this life, receive them, O Lord, to thine eternal glory, through the merits of Jesus Christ."

In the rapid advances which his disorder made, his strength and bodily activity declined apace; so long as he was able, he persevered in dining with his family down stairs; but he had much suffering to undergo, the effects of the complaint, among others, being nervous and depressing. He began to pray earnestly for his release, fearing that he might not have fortitude and patience enough for a protracted trial. For the last three months of his life he was confined to his bed-room, where he was too weak to interest himself in reading; but in discussing and enforcing the doctrines of Christianity, in pointing out to his children the duties of life, and in dwelling

on the goodness of God, he lost all sense of weakness, and seemed to exert increased earnestness and power. At the close of these conversations he would often say, "I cannot account for my feelings, I cannot express how comfortable, how composing are these conversations to me; I could go on for hours talking thus. Tedious and distressing as every minute commonly is, I am astonished to find how time has run on. Such tranquillity and absence of pain I did not expect while alive. I thank my God for it, my dear and merciful God and Saviour." Even at this time he neglected none of the duties of his parish which he was capable of performing in his bed-room; and only a very few days before his death he regulated the provision of fuel for the poor for the winter.

His family preserve as a relic his last hand-writing; the subject of it was in character with all the rest that we have narrated; it was as follows:—"Faith—most firmly I believe that my Saviour Jesus Christ came into the world as the promised seed, through whom all nations of the earth should be blessed, according to the promise of God; and by his precious blood-shedding on the cross, confer on all the world the benefits of his Passion. Most firmly (almost with the faith of a martyr) do I believe his impressive declaration to Mary, 'whosoever liveth and believeth in me shall never die; he that believeth and is baptized shall be saved;' this is the"—here he laid down his pen through weakness, and said, "I can write no more."

This was written on the 29th of November; his end was fast approaching. On the 2d of December several of his children, and one nephew, to whom he had been a father, and who loved him as a child, were assembled round his bed after dinner, and he renewed a conversation which he had engaged in on the morning; the subject was the

necessity of making the love of God the motive of all our actions. This was his favourite doctrine, it had been, as we have seen, the text for his last sermon; and he had, in the course of a long life, well spent, gradually made it become the ruling principle of all his thoughts, words, and deeds. He founded it on the love of God to man; the inconceivable immensity of which, he would say, had more often brought him to a pause, than all the objections of all the sceptics which he had ever heard or read. Upon this occasion he said, "he was anxious they should all know what a different view he entertained of life and eternity, now that he was on the point of quitting the world, from that which he once had, though he had always endeavoured to look on life in its true light. Many of my actions," said he, "which were undertaken as commendable, which my reason seemed to approve at the time, now wear a very different aspect; for although they did not spring up from any bad impulse, yet they seem now to have been deficient in that true groundwork of Christian conduct, the love of God." Again and again he repeated, "I entreat you, my dearest children, always to love God with all your heart, all your soul, all your mind, and all your strength, not partially and with uncertainty, but wholly and with all your heart. I," said he, "have not loved God on all occasions, as I hope I should do if life were to come over again, for my whole life has been one uninterrupted course of blessings. God, indeed, deserves our love in a way that far exceeds our comprehension, but still we may bring ourselves to love him far beyond all other things. He has directed us to call him our Father—these two words speak volumes; they are the most perfect representation of God's dealing towards us that can be conceived."

After a pause, he entreated them

always to make religion a cheerful service; "moroseness and austerity," said he, "are no parts of religion. Serve God and be cheerful, was Bishop Hopkins's exhortation, and it is the only way to be so. (This was a favourite saying of his.) I have myself always been brisk and cheerful—I may say volatile—but I could never perceive much of real cheerfulness in the gaieties and nonsense of the world; 'be not conformed, but be ye transformed,' and I now see more than ever how deceitful they are."

About this time a rattling in his throat was heard. "I may be mistaken," he said calmly, "but I think this tells me I shall not be much longer here, but I may be deceived. There is one point on which I now wish to lay a particular stress; and I entreat you all, whom I love to my heart, to attend to what I say; it is a very common fault, that cannot be too much discouraged; speaking ill of people behind their backs—evil speaking—all are prone to it; but considering how much we need forgiveness ourselves, surely we should be sparing to the faults of others."

When he had dwelt on this for some time, and with great earnestness, he prayed for a blessing upon all; and taking each separately by the hand, prayed that the love of God might rest upon them. "I will not detain you longer with the *palaver* of a dying old man," said he, "though I could run on for hours on this subject."

He then desired that little D——, (his eldest grandchild, a girl of 15) might be brought to him, and lifting up his eyes, when she was announced, said to her—"Ah, my little D——, are you old enough to remember the words of your dying grandfather? Let me entreat of you to love God beyond every thing; to love him with all your heart, and all your soul, and all your strength; do not let any thing ever prevail

with you to forget his love; let your religion always make you cheerful and lively."

Again he would have dismissed his children, but they were unwilling to leave him; after a few observations, he said, "that although he confessed the imperfections of his obedience, he still hoped for happiness, and anticipated it humbly, through the merits of a blessed Redeemer. That he had no fear to die, and trusted he should meet them all in the kingdom of heaven." Then with great fervour and animation he repeated several times, "God bless you all—God bless you all."

As they left the room slowly, and deeply affected, he said, almost with a gaiety of manner and tone, "You see I am like old Seneca, moralizing at my last moments, and wishing for my release; I would not procrastinate it, if I could."

He did not sleep much that night, as his breathing was difficult; on the next day he was much weaker, and spoke but little; at two a more decided alteration became visible; two or three times in a whisper he said, "I am dying;" and at four he was found to have "fallen asleep;" though at what particular moment it was difficult to say, so easy was his departure.

It may easily be imagined that the death of such a man, though long expected, would excite a strong sensation in his parish and vicinity. All ranks and classes were anxious to testify their sorrow, and do honour to his memory; on the day of the funeral the neighbouring clergy and gentry, at the request of the family, forbore, indeed, to come to the parsonage, but they fell in with the simple procession on foot in the road; the parishioners were all in their places in the church. It was an affecting sight, literally a weeping parish, with one heart and soul lamenting for their heavy loss. Nothing could exceed the decent and

A a

respectful exhibition of sorrow; the silence in so large an assemblage was only broken by the voice of the minister, and now and then the escape of bursting grief from some one of the nearer mourners. At quitting the grave, the people separated and went their way so mournfully and so quietly, that on looking up and seeing no one, it was difficult for a moment to fancy so many *had* been there.

We have now performed our task, an interesting task certainly to ourselves, we trust neither uninteresting or useless to others. It is hardly necessary to sum up the character we have have drawn, there is a singleness and uniformity about it which speak for themselves.

His children and friends will doubtless remember, with gratitude and delight, how happy he was in his life, and how blessed in his death—that God gave him the good things of the world in sufficiency for his own comforts, and for distribution to the wants of others; a frame of body healthful and active; and a mind elas-

tic and industrious; numerous friends; a united family, unsullied character; a heart penetrated with the love of God, faith unmoved by ridicule, unseduced by temptation, unawed by danger; hope that failed him not even in the pains of death, and charity that was never exhausted. These will be their after-thoughts, their great and enduring consolations, consolations that survive grief, or turn it into pious joy; for others, if we were to select the point of his character which might be most useful as a subject of imitation, it would be his persevering endeavour to fill his whole soul with the love of God; for this endeavour, once successful, was the fruitful source of all his other virtues; the love of God, the contemplation of his goodness, the meditation of his promises, made him set the true value on all worldly objects; it made him bold in the face of vicious example, persevering under sinful temptation, cheerful in all trials, charitable and affectionate to all men as fellow objects of the Divine bounty and love.

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE having agreed at their last GENERAL MEETING to remove the Restriction, by which the Contributions towards the Erection of a Monument in the Cathedral Church of St. Paul, to the memory of the late LORD BISHOP of CALCUTTA, had been limited to the amount of each Member's Annual Subscription to the SOCIETY, the Committee specially appointed to superintend the Erection of the proposed Monument, are happy in being able to announce to the Members the following contributions since the last advertisement:

	£.	s.	d.
Subscriptions already advertised	991	15	6
Rev. Dr. Butler	10	10	0
Rev. Henry Bassett	1	1	0
John Fardell, Esq.	1	1	0
Miss Goodwin	1	1	0
Captain Bilson	0	10	6
Rev. Henry Fox	0	10	6
Madras Committee	59	17	0
Grantham Committee	5	5	0
Peterborough Committee	1	1	0
Winchester Committee	7	7	0
Castor Committee	4	4	0
Maidstone Committee	1	1	0
Dover & Sandwich Committee	7	5	0
Merston Committee	5	0	0

	£.	s.	d.		£.	s.	d.
Lord Archbishop of Canterbury, in addition to a previous contribution . . .	100	0	0	Rev. A. M. Campbell ditto	5	5	0
Lord Bishop of Durham, do.	50	0	0	Rev. Dr. Richards . ditto	10	10	0
Lord Bishop of London, do.	50	0	0	Rev. T. Fuller . . ditto	5	5	0
Lord Bishop of Llandaff, ditto.	50	0	0	C. S. Strong, Esq. . ditto	5	5	0
Archdeacon of London, ditto.	10	10	0	Archdeacon of Middlesex do.	15	0	0
Archdeacon of Colchester, do.	10	10	0	Thomas Croft, Esq. . ditto	1	1	0
Archdeacon of St. Alban's, do.	16	16	0	Rev. Dr. Gaskin . . ditto	5	0	0
Lord Kenyon . . ditto	100	0	0	Subscriptions received at the Office of the SOCIETY, 5, Bartlett's Buildings, Holborn; by the Secretaries and Treasurers of the Diocesan and District Committees of the Society; and at the Office of the Society for the Propagation of the Gospel in Foreign Parts, Carlton-Chambers, 12, Regent-street.			
Rev. H. H. Norris . ditto	50	0	0				
Joshua Watson, Esq. ditto	50	0	0				
Rev. T. L. Strong . ditto	5	5	0				
Rev. W. R. Lyall . . ditto	5	0	0				
Rev. Dr. D'O'yley . ditto	10	10	0				

Ninth Annual Report of the Alford and Spilsby District Committee.

The Committee, after returning their sincere thanks to the numerous Supporters of this Institution, beg leave to inform them, that in the course of the year ending De-

cember 31st, 1823, Books and Tracts, to the amount stated below, have been issued from their local deposit, viz.

Bibles.	Testaments, Psalms, &c.	Prayer Books.	Other bound Books.	Tracts half bound, &c.	Total.
102	167	235	214	2337	3055
Issued in the eight preceding years,					
731	1215	1731	1906	19087	24660
Issued from the commencement of the Institution in 1815, to Dec. 31st, 1823.					
823	1382	1966	2120	21424	27715

Each Person, on payment of a donation or subscription of three shillings or more, is entitled to receive for the purpose of GRATUITOUS DISTRIBUTION, or for sale on terms still lower than those of the Parent Society, books at the reduced prices, to the amount of two-thirds of his or her payment, provided application be made in the current year, viz. between the 1st of January and the 31st of December, both days inclusive.

The following comparative statement shews that, after the deduction of one-third for the general purposes of the Parent Society, the terms offered to subscribers are very highly advantageous; viz. if a subscription of £65. be remitted to the Society, books will be received at the reduced prices to the amount of £43. 6s. 8d. viz.

Reduced Prices.				Booksellers' Prices.								
	£.	s.	d.		£.	s.	d.					
200 Bibles, demy, calf, at	2	8	—	26 13 4	the same at	5	6	—	53	0	0	
200 Testaments, at	0	11	—	9 11 6	ditto.....	2	0	—	20	0	0	
200 Crossman's Introduction, at	0	6	—	5 0 0	ditto.....	1	0	—	10	0	0	
125 Glasse's Lectures, at	0	4	—	2 1 8	ditto.....	1	8	—	10	8	4	
	£ 43 6 8					£ 95 8 4						
						Subscription remitted				65	0	0
						Balance in favour of the Subscribers				£ 30	8	4

That great and valuable work, the Society's Family Bible, may now be had complete, on application to the Secretaries; price, in parts, £3. 9s. 6d. medium paper, and £6. 19s. royal.

The Committee had much pleasure (its funds being able to afford it,) in making a grant of Ten Bibles to the House of Correction at Lough, to be disposed of at the dis-

cretion of the Chaplain among the Prisoners confined there.

Resolved, That the Committee have the greatest satisfaction in renewing their sincere thanks to the Treasurers and Secretaries for their great assiduity in support of the interests of the Society.

F. J. B. DASHWOOD, Chairman.

Seventh Annual Report of the Exeter Diocesan Committee.

At the Seventh Annual Meeting of the Subscribers and Friends of this Institution, holden at the Guildhall of Exeter, on Thursday, the 11th of September, 1823,

The Lord Bishop in the Chair:

The following Report, made by the Select Committee, was produced, and read by the Lord Bishop, and ordered:

Report.—In presenting the Seventh Annual Report of the Exeter Diocesan Society for Promoting Christian Knowledge, the Committee feel sincere satisfaction that they have it in their power to congratulate the friends and supporters of this excellent Institution on its increasing prosperity and usefulness. The number of Bibles, Prayer-Books, and especially of Tracts, distributed during the last year, considerably exceeds that of the preceding: and the grants of books, issued gratuitously or sold at a very reduced price, more than double the grants of the former year. The improved state of the Society's funds has enabled the Committee thus to spread more widely its charitable designs; and fully relying on the continued and increasing assistance of their benevolent friends and supporters, they confidently trust that they shall be furnished with the means of extending the benefits of the Society more and more.

The interests of religion and virtue are of such paramount consequence that they cannot be regarded with indifference by any well-disposed member of the Christian community:—and, without disparaging the zeal and exertions of other Christian societies, it cannot be denied that the earnest endeavours of the Society for Promoting Christian Knowledge are wholly directed to inculcate the purest principles, and the soundest morality of the Gospel. In the present enlightened age, when the blessing of education is so liberally and generally diffused amongst the people; what can be more desirable or beneficial than to have it in your power to procure elementary Tracts for teaching and “bringing up children in the nurture and admonition of the Lord;” and also larger Treatises, explanatory of Christian doctrines and precepts, adapted to the capacity and instruction of those of riper years; and wisely calculated to keep them in the true faith, and conscientious practice of our holy religion? Such Tracts and Treatises are carefully and abundantly provided by this Society; and the Committee cannot too strongly urge all its lay as well as clerical members to disseminate them with a judicious and bountiful hand.

The Committee are farther anxious to call the attention of the charitable and dis-

cerning to the important and useful subject of “Parochial Lending Libraries.” Rules for their formation and management are plainly laid down in the Appendix, No. 1, of the Report of the Parent Society for 1822. And to encourage the establishment of such Libraries, the Parent Society offers to afford extraordinary aid to those parishes which are not able to defray the whole expense: and the Committee entertain a sanguine expectation that the augmenting state of their funds will enable the Exeter Diocesan Committee to second, and materially assist in the same good and useful undertaking.

For, as the Report alluded to, justly observes, “The education now given to the poor naturally excites among them a taste for reading; and this increasing appetite for information must be gratified to a certain extent; and unless it be supplied with wholesome and nutritious food, will probably devour the poisonous productions of infidelity and vice. The work of education is incomplete, or its advantage is at least precarious, if no effort be made to render the knowledge, which has been acquired, a real and permanent source of truth, happiness, and edification.” In these sentiments your Committee fully agree; and whilst they faithfully promise that their own utmost exertions, under the Divine blessing, shall continue to be used in behalf of such excellent objects; they feel justified, from the highest motives, in recommending in the strongest manner, a more extensive and effectual support of the Society, to which they have the happiness to belong. A Society, whose efforts are simply and sincerely directed to promote the best and enduring interest of our poorer fellow-creatures, namely, to promote amongst them Christian knowledge, “which is able to make them wise unto salvation.”

Four new Subscribers have been recommended to the Parent Society, and nineteen new Subscribers to the Local Fund, since the last annual meeting.

The number of Books issued from the Depository, during the last year, amounts to

Bibles.....	632
Testaments and Psalters..	1235
Prayer-Books.....	2488
Bound Books and Tracts..	15318
Total.....	19673

Of these were issued gratuitously, or to be re-sold at one-third of the Society's prices:

Bibles	66
Testaments and Psalters....	46
Prayer-Books.....	281
Bound Books and Tracts....	476
Total.....	869

Report of the Lewes Deanery Committee.

A SEVENTH Anniversary affords the Committee the welcome opportunity of congratulating the Deanery of Lewes on the continued success of their labours in the promotion of Christian knowledge.

In the few years during which the Committee have undertaken to administer within their limited district the stores of the Society for Promoting Christian Knowledge, they have had the satisfaction of supplying for distribution,

Bibles and Testaments . . .	2385
Prayers and Psalters	5382
Other Books and Tracts . .	37615

Of this number, the supply since the last audit has amounted to,

Bibles and Testaments	426
Prayers and Psalters	1489
Other Books and Tracts	8754

It is gratifying to observe the continued and indeed increased demand for the Old and New Testaments, and for the Liturgy of the National Church. The dispersion of the Scriptures by other Associations, which confine their operations to that single object, may be one, among many reasons, why the issue of Bibles from the Depositories, considerable as it is, is not perhaps in proportion to that of Common Prayer Books. The excess, however, in the number of the latter, may be fairly attributed to the firm attachment of the people to the admirable Services of the Church, and their increasing veneration for a form of worship which their increasing acquaintance with the words of Holy Writ shew them to be most consonant with the spirit of Christianity, with the will of its Divine Founder, and with the ordinances of its earliest and inspired Teachers.

Considerable grants of Bibles, Testaments, Prayer-Books, and particularly of Elementary Tracts, have been made to the National Schools at New Shoreham, Patcham, Lewes, and Brighton, and, on application from the rector, a Bible and Common Prayer-Book, of the largest type, has been given for the use of the workhouse at Newhaven.

After the annual sermons, which unfortunately produced much smaller collections than heretofore, probably from their having been delayed to a later period than usual, the Committee voted an adequate number of Common Prayer-Books to the officiating Ministers of the Church and Chapels, to be distributed according to the terms of the Grant in 1821, together with a supply of Books, Tracts, and Papers on Confirmation, previously to the performance of that rite by the Bishop of the Diocese.

To the Subscribers at large; in order to ensure a wide circulation of the Society's valuable Treatises on Confirmation, the Committee gave directions that they should be offered at the average charge of three shillings per hundred; and the Secretaries have reported that, to meet the demand, they had occasion to obtain from the Society, 4800 Tracts and Papers on Confirmation, which were distributed among the several candidates. The value of the instruction thus afforded by the Society in aid of ministerial exertions, particularly in the more populous parishes, could not have been more strikingly exemplified: and never will be erased from the recollection of those who witnessed the sacred ceremony; the solemn and interesting spectacle of multitudes of young people crowding around the Holy Altars, to take upon themselves the vows of their baptism: and of our venerable Diocesan, in his 90th year, giving to them all his apostolic blessing, and, with impressive energy, affectionately exhorting them to continue, amidst the temptations and seductions incident to their time of life, to remember their Creator in the days of their youth.

The Society having, for the third time since the institution of this Committee, made a reduction in the price of Books, the Committee obtained the consent of the last Anniversary Meeting to a still further reduction of their charges to Subscribers, and have since printed Lists of the Reduced Prices for the use of all their Subscribing Members. They have also made a further diminution in the price of the Family Bible when intended for the Poor, for the Parochial Lending Libraries, or for National Schools, to two shillings and sixpence each part, and in such cases they continue to bind them in three or more volumes without any further charge. At the reduced charge the Books sold from the Depositories this year amount to 1134. 3s. 5d. Within the same time the Committee have purchased of the Society Books to the amount of 1957. 6s. 6d. the printing whereof actually cost the Society, cheaply as they are enabled by various means and arrangements to print their works, 3127. 18s. 10d. Had the same Books been purchased in the ordinary way, they would have been charged probably at a sum little short of 500l.

Much of the increased demand for Books this year appears to be attributable to a measure, which was adopted at the last Quarterly General Meeting at Lewes. On the resignation by the Rev. H. I. Beaver of the Secretaryship for the Lewes Division, the Rev. John Scobell, Rector of All Saints in that Town, who had before kindly undertaken the charge of the Lewes Depository, was authorized to correspond with the General Board in London, and to receive such stores as might be from time to time required for the Lewes Division, direct from

London, on the Committee's Account; and subject only to such limitations as the Brighton Secretaries may find it necessary to make on consideration of the state of the finances. Since the Election of that Gentleman to the vacant office of Secretary at a Special General Meeting in May, the demand for the Lewes division has been regularly increasing, and at the Audit it was found that 28 Bibles, 48 Testaments, 119 Prayer Books, 25 Bound Books, and 274 Tracts, have been furnished to his order; and in the mean time other orders from that neighbourhood have been supplied from the General Depository in Brightonstone.

The last subject on which the Committee beg leave to congratulate the General Meeting, is the Aid which has been recently and very generally afforded to the NATIONAL SOCIETY which twelve years since emanated from the Venerable Society for Promoting Christian Knowledge, for the express purpose of giving to all the poorer Orders of the Community, upon a new and approved system, the blessings of an Education in the principles of the Established Church. This truly National Object was at an early period patronized by the August Head of the Church, and received repeated tokens of his Princely Liberality. In consequence of His Majesty's new instance of regard to the National System of Education, (the Royal Letter recommending its support) above 14,000*l.* have been received from about 3000 Parishes at the Society's Office in Bartlett's Buildings; and it is expected that six or eight thousand more may yet be forwarded to the Treasurer; a sum which will enable the National Society to pay off all its arrears, and surmount all its difficulties; and with the aid of an expected Annual Grant from Parliament, and of the new Subscriptions which may be reasonably anticipated from the mode adopted to make its efforts, its requirements, and its transcendent success more generally known to the Public, to proceed with its accustomed liberality in its highly useful and important career.

By direction of the Committee,

SAMUEL HOLLAND,	} Secretaries.
HENRY JOSEPH TAYLER,	
HENRY PLIMLEY,	
JOHN SCOBELL,	

Annual Report of the Rochester District Committee.

THE Select Committee are again called upon to lay before this Meeting the proceedings of the Rochester District Committee during the past year. They have first to state a small diminution in the number of Subscribers, which they hope may be retrieved by the activity of their friends, in the year now commenced.

The Committee are happy to add, that they have met with new and increasing demands for the Books issued by the Society, more particularly for the Book of Common Prayer. Exclusive of the poor in this populous neighbourhood, the Soldiers of the Garrison have been found very desirous of possessing the Common Prayer Book; to whose application it was deemed right to accede; and to afford to the Royal Marines, who regularly attend Divine Service in the Chapel in the Dock-Yard; as well as to the Military in the Ordnance Barracks, preparing for Foreign Service; an opportunity of supplying themselves with this excellent manual of devotion, on the favourable terms of the Society.

The Committee are glad to acknowledge the support which they have received from the heads of the Naval and Military Departments at Chatham; particularly from the late Commissioner, Sir Robert Barlow; and from those Officers of the Garrison, who have become Members of the Rochester District Committee; and they feel confident that the Society will gladly extend to the Soldiers stationed here, the advantage of obtaining the Common Prayer and any other Book, at their reduced prices, as far as the other claims on the Society will allow.

In reporting the distribution of Books, the Committee will state—

First, The supply of the National Daily and Sunday Schools in the district.

Second, The Sale of Books and gratuitous distribution to the Poor.

1. The Schools beneath, have been supplied with Books published by the Society for the use of National Schools, and also with Bibles, Testaments, and Common Prayer Books, thus rendering a very material aid to the Funds of the several Schools, by furnishing them with every Book required on the terms of the Society.

The number of Children in attendance at the several Schools, is as follows:

Boys.....	1099
Girls.....	878

It cannot but be gratifying to the friends of the Rochester District Committee, to observe the amount of the Children, thus deriving the incalculable benefits of a sound and religious Education, in connection with the Established Church; and they must feel a satisfaction in contributing towards this great and important cause, the Education of the infant Poor, which the Society has at all times zealously endeavoured to promote.

2. In regard to the sale of Books, the demand for the Bible, Testament, and Common Prayer has continued to increase; a large number of the latter has been sold at the Society's very low price, to the Poor. Some have been gratefully received; and

there is reason to hope, that they will become the means of lasting benefit to those who possess them.

A donation of Bibles, Testaments, and Prayer Books, was ordered at the first Quarterly Meeting of the Committee, for the Hospital of the Ordnance Barracks. These Books have been supplied from the Stores given by the Society for the Troops in Chatham Garrison; and they are constantly read by the Patients in the Hospital, to whom they have become a source of comfort and instruction.

The amount of Books distributed by this District Committee, from January 1st to December 31st, is as follows:—

Bibles	67
New Testaments and Psalters	205
Common Prayer Books	1046
Bound Books	121
Tracts and School Books	1939
Books issued gratuitously:	
Bibles	7
New Testaments and Psalters	10
Common Prayer Books	16
Bishop Wilson on the Lord's Supper, and Tracts	100

The Receipts and Disbursements of the past year will be stated by the Treasurer in his account.

The four Parochial Lending Libraries established by the aid of the Society in this District are carefully preserved and read by the Poor.

Society for the Propagation of the Gospel in Foreign Parts.

The Select Committee, anxious as they feel to advance the interests of this valuable Society, are glad to discharge a duty to which they have been invited, in laying before you the claims of the Incorporated Society for the Propagation of the Gospel in Foreign Parts. The two Societies arose nearly at the same period, were founded by the same excellent persons, on the same

principles, and the most cordial union has always subsisted between them, many from the beginning having become members of the sister Societies. The sum of 12*l.* 18*s.* 6*d.* was received last year on account of the Incorporated Society, and has been forwarded to their Treasurer. In return they have sent copies of the Society's last Report, for the use of the members of this District Committee; requesting us to give "a wide circulation to this document, with a view to augment the Funds of the Society, and enable it more effectually to provide for the spiritual wants of the British Colonies."

The chief exertions of the Society have till lately been employed in the Colonies of North America, but they have now entered on a large field of Missionary Labour, in India. Adopting the wise and enlarged plan of the lamented Bishop Middleton, they have founded a Mission College, near Calcutta, which it is expected is at this period actively employed under the direction of its able Principal and Professor.

From this noble Establishment, which will require increasing Funds for its support, the Society for the Propagation of the Gospel, will be enabled to send forth able and faithful Missionaries to preach the glad tidings of Salvation to the unenlightened Natives of Hindoostan. Degraded as they are, by the most absurd and cruel superstitions, ought we not to endeavour to dispense to them that Heavenly Light, with which we are so greatly blessed? We have been taught to pray to the Creator and Preserver of all Mankind, that His ways may be known upon Earth, His saving health among all Nations! Let us endeavour to promote this great end, for which we pray, by aiding a Society, whose object corresponds with the petitions of our Church. Let us willingly offer our contributions, together with our fervent Prayers, that the Name of our Redeemer may be known, and his saving Health proclaimed to the Nations of India, subjected to British Rule, who are yet in Heathen Darkness, destitute of that knowledge which it is our duty and our privilege to impart.

LAW REPORT.

We think a note of the following decision upon a clause in the late Vestry Act, may be serviceable to our Clerical Readers.

NIGHTINGALE v. MARSHALL AND
ANOTHER.

The 58 G.3. c. 69. for the Regulation of Parish Vestries, enacts, in the third

Section, that every inhabitant present who shall, by the last rate made for the relief of the Poor, have been assessed upon or in respect of any annual rent, profit or value, not amounting to 50*l.* shall have and be entitled to give one vote, and no more; and every inhabitant there present who shall, in such last rate, have been assessed, or charged upon, or in respect of, any annual rent, profit or value, amounting to 50*l.* or upwards, whether in one or in more than one sum or charge, shall have and be entitled to one vote for every 25*l.* of annual rent, profit and value upon or in respect of which he shall have been assessed or charged in such last rate; so, nevertheless, that no inhabitant shall be enti-

tled to give more than six votes. In the parish of St. Mary, Whitechapel, the poor rates are not assessed upon all the inhabitants uniformly according to an equal pound-rate, but the rate purports to be made, and according to an ancient custom in the parish always has been made, by the discretion of the Vestry without respect to value, but according to the ability of the party charged, such ability being estimated with reference to property whether in the parish or out of it. In some instances the property is stated in respect of which the party is charged, but in a great majority not, and where it is stated, the rate is not in proportion to the rent of the property—for example,

Rent.		Poor's Rate.	
£		£ s.	
40	A. B. for two cooperages....	5 11	Church Rate according to an equal pound-rate.
40	C. D. for house.....	10 15	
50	E. F. for house.....	9 10	

In a contested election for the office of Sexton, the right of election to which is in the inhabitants paying church and poor's rates in vestry assembled, the question was whether a plurality of votes from one payer was admissible, pursuant to this statute—and Mr. F. Pollock contended for the affirmative, on the grounds that the rating, though not upon annual value in the parish or in proportion to it, was yet in respect of it, and that it was enough that the Church Rate ascertained the amount as a guide, the principle being to give a preponderance in Vestry to property. But the Court of King's Bench held very clearly, that this parish had not

brought itself within the act; no person in it was rated to the relief of the poor upon or in respect of any annual rent, profit or value. If the rate were so made, it must be proportioned to the amount of the rent, profit or value in respect of which it was imposed. That is not so here, but it is imposed in respect of ability to contribute measured by some other standard. It was not mere property to which the Legislature desired to give preponderance, but the object was to increase the power of each inhabitant at the vestry meetings, in proportion to the burthen borne by him.

ECCLESIASTICAL PREFERMENTS.

THE HON. AND RIGHT REV. HENRY RYDER, D.D. LORD BISHOP OF GLOUCESTER, translated to the SEE of LICHFIELD and COVENTRY.

Barlow, W. M.A. and domestic chaplain to his Royal Highness the DUKE OF CLARENCE, to the vicarage of St. Mary Bredon, Canterbury.

- Bernard**, hon. and rev. dean, to the living of *Ballymartle*, in the diocese of *Cork*; Patron, **THE KING**.
- Black**, Robert, to the lectureship of *St. Andrew's, Holborn*; Patrons, the **PARISHIONERS**, with consent of the **RECTOR**.
- Black**, J. to the rectory of *Westley*, *Cambridgeshire*.
- Bouverie**, W. A. M.A. fellow of *Merton college, Oxford*, to the augmented curacy of *Holwell*, in that city; Patrons, the **WARDEN AND FELLOWS OF THAT SOCIETY**.
- Bradley**, C. of *High Wycombe*, to the vicarage of *Glasbury, Breconshire*; Patron, the **LORD BISHOP OF GLOUCESTER**.
- Briggs**, J. M.A. to the rectory of *Southmeor, Norfolk*; Patrons, the **PROVOST AND FELLOWS OF ETON COLLEGE**.
- Brocklebank**, J. B.D. chaplain to the Bishop of *Ely*, and rector of *Teversham*, to the rectory of *Willingham*; Patron, the **LORD BISHOP**.
- Carter**, J. to the vicarage of *Bathford*, with *Bathampton* annexed.
- Childers**, W. W. to the prebendal stall in *Ely cathedral*; Patron, the **LORD BISHOP**.
- Cosens**, W. B. of *Magdalen hall, Oxford*, to the rectory of *Monckton Farley, Wilts*.
- Dillon**, H. L. rector of *Lytchet Matavers*, to the vicarage of *Carhampton*; patron, **WADHAM WYNDHAM, ESQ.** M.P. for *Salisbury*.
- Doveton**, J. F. B.D. to the valuable united rectories of *Mells* and *Leigh*; Patron, **T. S. HORNER, ESQ.** of *Mells Park*.
- Dowell**, W. vicar of *Lorking, Somerset*, to the vicarage of *Home-Lacy, Herefordshire*.
- Dunsford**, J. H. M.A. of *Wadham college*, to hold the vicarage of *Frampton-upon-Severn*, with the rectory of *Fretterne*, both in *Gloucestershire*, by dispensation.
- Edwards**, E. B.A. to the perpetual curacy of *Ashfield* with *Thorpe, Cambridgeshire*; Patron, the **HON. LORD HENRIKER**.
- Gedge**, J. M.A. of *Jesus College, Cambridge*, and vicar of *Humberston, Lincolnshire*, to be one of the domestic chaplains to the **Right Hon. Earl Stanhope**.
- Grayson**, A. M.A. fellow of *Queen's college, Oxford*, to the principality of *St. Edmund hall*, together with the vicarage of *Bramley*, in the county of
- Hants**; Patrons, the **PROVOST AND FELLOWS OF THAT SOCIETY**.
- Hall**, C. H. D.D. to the deanery of the *Cathedral Church of Durham*; Patron, **THE KING**.
- Hinde**, J. T. M.A. chaplain of *Christ Church, Oxford*, to the vicarage of *Fetherstone, Yorkshire*; Patrons, the **DEAN AND CHAPTER OF CHRIST CHURCH**.
- Holland**, W. M.A. of *Christ Church, Oxford*, and chaplain to the Duke of *Somerset*, to the rectory of *Cold Norton, Essex*; Patrons, the **GOVERNORS OF CHARTER HOUSE**.
- Hutchinson**, C. E. to the united vicarages of *Bedlington cum Fife, Sussex*.
- Kelly**, A. P. M.A. of *Caius college, Cambridge*, to the living of *Littlehampton*; patron, the **BISHOP OF CHICHESTER**.
- Lockwood**, R. vicar of *Lowestoft*, to the prebendal stall in *Peterborough cathedral*; Patron, the **LORD BISHOP**, on the nomination of the **ARCHBISHOP OF CANTERBURY**.
- Lumley**, B. to the vicarage of *Sheriff Hutton, Yorkshire*.
- Maltby**, J. M.A. to the vicarage of *Whetton*, near *Bingham, Nottinghamshire*; patron, **J. S. FOLLJAMBE, ESQ.**
- Mitford**, J. B.A. to the rectory of *Stratford St. Andrew, Suffolk*; Patron, the **KING**.
- Norris**, G. to be chaplain to the *Wilton House* of Correction.
- Ogle**, E. C. M.A. of *Merton college, Oxford*, to the vicarage of *Sutton Benger, Wilts*; Patrons, the **DEAN AND CHAPTER OF SARUM**.
- Oznam**, W. to the vicarage of *Cornwood, Devon*; Patron, the **LORD BISHOP**.
- Rashleigh**, G. C. to the rectory of *Shevioch, Cornwall*.
- Say**, H. M. M.A. of *St. Mary Hall, Oxford*, and vicar of *Sutton, Kent*, to the vicarage of *Iwerne Minster, Dorset*.
- Scott**, H. to the archdeaconry of *Australasia, New South Wales*.
- Slade**, E. D. B.A. to the rectory of *Wanstrow, Somersetshire*, vacant by the cession of the rev. **G. MAXIMILIAN BETHUNE, D.C.L.** Patron.
- Smith**, S. D.D. rector of *Dry Drayton, Cambridge*, and canon of *Christ Church, Oxford*, to the deanery of that Society; Patron, the **KING**.
- Stopford**, hon. the rev. H. to the archdeaconry of *Leighlin*, in the diocese of *Ferns*.
- Varenne**, J. B.D. to hold by dispensation

the vicarage of Grays, Essex, with the rectory of Staplehurst, Kent.

Woodcock, H. D.D. to a canonry in Christ Church, Oxford; Patron, THE KING.

UNIVERSITY OF OXFORD.

Degrees conferred, Jan. 31.

MASTERS OF ARTS.—E. Everett, *Baliol college*; and R. Litler, *Brasenose college*.

BACHELORS OF ARTS.—A. Goode, *Pembroke college*; St. Vincent, K. H. Whitshed, J. Henderson, A. Short, G. A. Legge, G. J. Penn, Hon. J. G. C. F. Strangways, and R. Wickham, *Christ Church*; S. M. Celquitt, and E. Duncombe, *Brasenose college*.

February 11.

MASTERS OF ARTS.—G. Gilbert, *Wadham college*; F. Orton, *St. Mary Hall*; and S. H. Harrison, *St. John's college*.

BACHELORS OF ARTS.—F. C. Steel, *Jesus college*; J. Thomas, *Pembroke college*; Hon. F. Curzon, *Brasenose college*; and W. G. Sawyer, *Baliol college*.

February 19.

MASTERS OF ARTS.—R. Lawrance, *St. Edmund Hall*, and E. Hay, *Christ Church*.

BACHELORS OF ARTS.—J. Henniker, *Corpus Christi college*, grand compounder; A. B. Lechmere, *Christ Church*; and J. W. Mylne, *Baliol college*.

January 29.

P. Williams, Esq. B.C.L. late fellow of *New college*, Barrister-at-law, was unanimously elected Professor of common law on the Vinerian Foundation, in the room of J. Blackstone, Esq. D.C.L. who has resigned.

January 30.

H. S. Tremenheere and W. G. Bayly, were admitted Scholars of *New college*.

February 3.

A. Grayson, M.A. was admitted principal of *St. Edmund Hall*, with the usual ceremonies, by the rev. Dr. Hall, Vice-Chancellor.

February 4.

Mr. J. R. F. Billingsley, Mr. H. V. Shortland, and Mr. Knight, were admitted Exhibitioners of *Lincoln college*.

February 11.

Mr. H. Le Mesurier was admitted a Scholar of *New college*.

UNIVERSITY OF CAMBRIDGE.

Degrees conferred, Jan. 23.

The following is a list of the whole number that passed the examinations, of whom, those who are marked with a †, have not yet completed their terms, and consequently were not admitted to their degrees, those who are marked with an asterisk were compounders.

King's College.—Wilder..... 1

Trinity College.—Barham, Bate-man †, Beaumont, Brown, Buck †, Campbell, Cresswell, Edwards, Flood †, Foster, Franco, French †, Gibson, Gurney, Heneage, Hopkinson †, Hurst †, Jeremie, King †, Kinsey, Johnstone †, Lawton, Lefevre †, Lendon, Lockwood, Lodge, Mackay, Malkin, Martin, Mellish †, Patteson, Pearson †, Piggott, Remington, Ricardo *, Robinson *, Rodmell, Smith, Start *, Sturges *, Tennant, Thielthwaite, Thomas *, Thickers, Thornton, Turner *, Utton, Vesey †, White, Wood..... 53

St. John's College.—Benson, Benyon, Blundell, Bronflow, Brown, Carrighan, Carter, Chabot †, C. Clarke †, R. Clarke †, Clay, Codrington †, Coleridge, Cowling, Dayman, Dighton, Dovell, Drake, Duck, Dunderdale, Ferris, Foster *, Francis, Fielder †, Gatenby, Grant, Green, Halton, Hannam, Hopper, Hills, Holmes *, Huxley, Hyde, James, Jesson, Latton, Lawson, Lewis, Lutwidge, Maxwidge †, McCall †, Neucatre, Osborne, Parry, Peart, Place, Powell †, Pyne, Ruddock, A. Smith †, Wake, Wheat †, Wilde, Williams, Wilmot, Wilson..... 56

St. Peter's College.—Beville, Cobb, Deardon, Evans, Hamilton †, Laing †, Rocket, West †, Wilson..... 9.

Clare Hall.—Bazeley, Calcraft, Lagden, Lakes, Teecon, Whiter.... 6

Pembroke Hall.—Arlett, Atkinson, Pooley, Rising, Sandys, Turner, Wimbolt, Worsley, sen., Worsley, jun. 9

Caius College.—Arnold, Clayton, Cory, Guest, Image, Maxwell *, Moore, Sendall, Senkler, Twiss, Walker 11

Corpus Christi College.—Bowstead, Cook, Eyre, Greaves, Hammond, Herring, Hooper, Pratt †, Spurgeon, Thomas, Turner..... 11

Queen's College.—Atkinson, sen., Atkinson, jun., Bagnall †, Buck †, Burn, Courtney †, Dunn, Dunning, Fry, Garton, Godfrey, Jeckell †, Layton, Law, Longhurst, Madden, 1

Madge, Meyrike, Padwick, Pickford, Ramshay, Whiting 22

Catherine Hall.—Beaver, Camidge, Carles, Cozens †, Frost, Gedge, Hall, Montagu, Murray †, Sidney, Wailes, Walford † 12

Jesus College.—Arthy, Ashworth *, Atkinson, Bartholomew, Bower, Crosse, Henry †, Langdale, Manley *, Palmer, A. Phillips, T. Phillips, Moore, Shaw, Spencer, Symes, Wade 17

Christ's College.—Baines, Baldwin, Blomfield, Brice †, Budge, Butterfield †, Collins, Fisher, Harvey, Prentis, Walter, Waters, Wedgewood, Worsley, Young 15

Magdalene College.—Blackburn, Crawley, Crosland, Evans, Finch, Ford, Hall, Hodgson, Owen, Wortham 10

Emmanuel College.—Adnutt †, Fearon, Gery, Green, Harford *, Hotchkin *, Lloyd, Ray, Richworth, Valpy, Warden, Watson 12

Sidney Sussex College.—Adams, Buckle, Freeland †, Fulcher, Furlong, Gaitskell †, Knight *, Lafarque †, Napleton, Saunders, Tucker, Weaver †, Wells 13

Downing College.—Bagnall †, Chichester †, Crawford *, Heberden, Longe †, Taylor †.

260

The following gentlemen having been prevented from attending the examinations by illness, were admitted to "*Ægrotat*" degrees:—

DS. Berry, *St. Peter's college*; Foster, *St. John's college*; Miller, *St. John's college*; Steele, *St. John's college*; Soverne, *Christ's college*; Villiers, *St. John's college*; Weeding, *Catus college*.

February 4.

BACHELOR OF ARTS.—J. Gaitskell, *Sidney college*.

February 18.

MASTER OF ARTS.—J. H. Pinder, *Catus college*.

BACHELOR IN CIVIL LAW.—G. H. Woodhouse, *St. John's college*.

January 30.

The late Dr. Smith's annual prizes of 25*l.* each, to the two best proficient in Mathematics and Natural Philosophy, among the commencing Bachelors of Arts, were adjudged to Mr. John Cowling of *St. John's college*, and Mr. James Bowstead, of *Corpus Christi college*, the first and second Wranglers.

This being the anniversary of King Charles's martyrdom, the sermon on the occasion, before the University, was preached by the rev. the vice-chancellor, from Isaiah xxvi. latter part of verse 9. The Latin speech in the Senate House was delivered by the rev. L. C. Powys, fellow of *Corpus Christi college*.

MEMBERS' PRIZES.—The subjects for the present year are, for the

Senior Bachelors.—"An recentium ingenii vim insitam veterum Poetarum exemplaria promoveant."

Middle Bachelors.—"Quenam potissimum causæ Tragicæ Camenæ apud Latinos offerunt."

POBSON PRIZE.—The passage fixed upon for the present year is—Shakespeare's *Merchant of Venice*, Act iv. Scene 1., beginning with—*Portia*. "Of a strange nature is the suit you follow." And ending with—*Shylock*. "The penalty and forfeit of my bond."

The metre to be *Tragicum Iambicum Trimetrum Acatalecticum*.

February 6.

W. Brett, Esq. B.A. and J. Bowstead, Esq. B.A. of *Corpus Christi college*, were elected fellows of that society.

February 9.

Mr. B. H. Kennedy, of *St. John's college*, was elected University Scholar on the Pitt foundation.

MISCELLANEOUS INTELLIGENCE.

BERKSHIRE.

Married.—At *St. Maurice's church, Windsor*, the rev. Thomas Westcombe, rector of *St. John's in the Soke*, and vicar of *Piddletrenthide, Dorset*, to Lucy, eldest daughter of S. Deverell, esq.

Died.—At *Winkfield*, in his 81st year, the rev. George Boyce, more than 50 years curate of *Winkfield*, and master of the grammar schools.

DERBYSHIRE.

Died.—At *Radborne*, the rev. E. Poles, LL.B. rector of the above place, and of *Eggington*, in the same county.

DEVONSHIRE.

Married.—The rev. J. Townsend, of *Antiscombe*, to Mrs. Southcote, of *Offwell*.

Died.—As the rev. Mr. Foskett, curate of *Nympton-St.-George*, with a friend
B b 2

and a servant, were shooting in a boat on the river near *Southmolton*, the boat was forced by the current into the weir, and sunk. Mr. Foskett rescued his friend, but plunging in again to save his servant, both sunk and were drowned.

ESSEX.

Died.—At *Ilford*, the rev. Richard Glover.

At the rectory house, *Rayleigh*, the rev. Neville Syer, sixteen years curate of that parish.

GLOUCESTERSHIRE.

Married.—The rev. C. Covey, to Miss Coxwell of *Cheltenham*.

Died.—At *Cheltenham*, aged 78, the rev. sir Henry Bate Dudley, bart. prebendary of *Ely*, and rector of *Willingham*, *Cambridgeshire*.

NORTHAMPTONSHIRE.

Married.—At *Lymington*, the rev. Henry Allen, B.A. of *Trinity college*, *Oxford*, to Anne Augustine, eldest daughter of William Archer, Esq. of that place.

Died.—The rev. Henry Longden, rector of *Rochbourne*, *Hants*, and of *Whitbury*, *Wilts*, and one of his Majesty's Justices of the Peace for the said counties.

HUNTINGDONSHIRE.

Married.—At *Rollsby*, the rev. Richard Fortescue Purvis, son of Admiral Purvis, of *Vicar's-hill-house*, to Elizabeth Helen, daughter of the rev. Thomas Baker, rector of *Rollsby*.

LEICESTERSHIRE.

Died.—In the 71st year of his age, at *Castle Donington*, the rev. Thomas Bosville, M.A. of *Magdalen College*, *Oxford*, and formerly on that foundation, and of *Ravenfield-park*, in the county of *York*.

At *Thorpe Arnold*, the rev. J. Crofts, late incumbent of *Hurst* and *Ruscombe*, *Berks*.

MIDDLESEX.

Married.—At *Mary-le-bone Church*, *New-road*, the rev. William Heberden, of *Great Bookham*, *Surrey*, eldest son of Dr. Heberden, to Elvira Rainies, second daughter of John Underwood, Esq. of *Gloucester-place*.

At the same Church, by the very rev. the dean of *Windsor*, the rev. Henry

Pepys, rector of *Aspenden*, *Herts*, and of *Morton*, *Essex*, son of sir William Weller Pepys, bart. to Maria, daughter of the right hon. John Sullivan.

At *St. Pancras church*, by the rev. Dr. Moore, the rev. H. Shepherd, to Mrs. Wood, widow of the late Richard Wood, Esq. of *Upper Gower-street*, *Bedford-square*.

At *Staines*, the rev. Alfred Dawson, of *Grantham*, *Lincolnshire*, to Sarah, daughter of the late rev. J. Yockney, of the former place.

Died.—At *Chiswick*, the rev. Dr. Horne, in the 86th year of his age.

In *Park-street*, *Westminster*, the rev. John Hallam, in his 71st year.

At *Sion college*, aged 38, the rev. John Roberson, B.D. fellow of *St. John's college*, *Cambridge*, and one of the masters of the Merchant Taylors' School.

In *Southampton-street*, *Strand*, J. Lempriere, D.D. formerly of *Pembroke college*, *Oxford*, and for some time master of the endowed Grammar-school, at *Abingdon*;—author of the *Classical* and *Biographical Dictionaries*, and other Works.

NORFOLK.

Died.—At *Watlington rectory*, the rev. John Davis Plestow, in the 66th year of his age.

At *Tunstead*, the rev. S. Woodrow, curate of that parish.

OXFORDSHIRE.

Married.—Rev. S. Barker, to Miss A. Thomson, both of *Hentley-in-Arden*.

Died.—At *Clifton*, in his 75th year, the rev. Thomas Grinfield, brother of the late General Grinfield, commander-in-chief of the *Windward* and *Leeward Islands*, and of the *Island of Trinidad*.

SOMERSETSHIRE.

Married.—In *Walcot Church*, *Bath*, by the rev. Harvey Marriott, the rev. Walter Marriott, lecturer at *Walcot church*, and assistant minister of *Trinity church*, in that city, and youngest son of the late William Marriott, Esq. of the Hon. East India Company's civil service, to Frances, fifth daughter of the late lieutenant-colonel Bird, of his Majesty's 54th regiment.

The rev. Robert Winton, of *Bishop's Hull*, to Eliza, eldest daughter of John

Musgrave, esq. of *Hammett-street, Taunton*.

Died.—In *Brunswick-place, Bath*, the rev. J. Evans.

STAFFORDSHIRE.

Died.—At *Bridgend*, in the parish of *Sheen*, the rev. Henry Lomas, B.A. aged 76, formerly vicar of *Hathersage*.

SUFFOLK.

Died.—Suddenly, at *Barrow Parsonage*, in the 28th year of his age, the rev. Mr. Raworth, officiating minister of that parish. He had delivered an excellent discourse from the pulpit the afternoon he died, but from his appearance was supposed to be ill before he concluded, and he found it necessary to stop at the house of the rector, the rev. A. Mainwaring, where he expired, notwithstanding every assistance was given to him.

SURREY.

Married.—At *Guildford*, on the 19th of February, the rev. Henry Parr Beloe, to Elizabeth, daughter of William Elkins, Esq. of that place.

WARWICKSHIRE.

Died.—The Rev. John Dyer Hewitt, M.A. vicar of *Pillongley and Martock*, and grandson of the rev. John Dyer, the Poet.

WILTSHIRE.

Married.—At *Grittleton, Wilts*, the rev. H. T. Burne, B.A. to Miss K. G. Marriott, of *Grittleton rectory*.

WORCESTERSHIRE.

Died.—In his 69th year, the rev. Rowland Williams, master of the Grammar-school, *Martley*.

At *Bockleton*, aged 88, the rev. P. Miller, incumbent of the above parish, and of *Leysters, Herefordshire*.

YORKSHIRE.

Married.—The rev. Samuel Payne, curate of *Wiston and Cawood*, to Eliza, third daughter of the late rev. David Bruce, of *Liverpool*.

WALES.

Married.—The rev. J. M. Edwards, both of *Towyn, Merionethshire*.

Died.—At *Haverfordwest*, the rev. T. R. Jones.

SCOTLAND.

Married.—In *Edinburgh*, the rev. G. P. B. Pollen, domestic chaplain to the right hon. lord Northwick, and rector of *Little Bookham, Surrey*, to Elizabeth, eldest surviving daughter of Sir James and Lady Ellen Hall, of *Dunglass, Haddington, North Britain*.

IRELAND.

Married.—At *Prestbury*, the rev. Samuel Thomas Roberts, of *Ravindon*, rector and vicar of the Union of *Motheil, Kilkenny*, to Sarah, daughter of the late Sir Wm. Forbes, bart. of *Craigievor, Aberdeenshire*.

FRANCE.

Died.—In *Paris*, the rev. Richard Hayes.

MONTHLY LIST OF PUBLICATIONS.

The Universal Diffusion of the Christian Faith, considered in a Sermon, preached at St. Martin's, Leicester, Nov. 24, 1823; being the Third Anniversary of the District Committee of the Societies for Promoting Christian Knowledge, and for the

Propagation of the Gospel in Foreign Parts, established in the County of Leicester. By the Rev. G. Beresford, M.A., Rector of St. Andrew's Holborn. 8vo. 1s. 6d.

The Churchman's Song of Praise, a Sermon preached upon the Opening of the

Organ in Gateshead Church, Jan. 25, 1824. By the Rev. C. Thorp, B.D. Rector of Ryton, &c. 8vo. 1s.

A Catechism on the Nature, Constitution, Government, and Authority of the Christian Church. By L. Matthias, Curate of Megavissey, Cornwall. 3d.

A Village Sermon, on the Usefulness and Delight of Psalm Singing, preached in the Parish Church of St. Stephen, Herts. By the Rev. T. Clarke, A.B. Curate. 8vo. 1s.

Cain and Lamech; or, the Comparative Numbers of Seven and Seventy times Seven, illustrative of the 15th, 23d, and 24th Verses of the 4th Chapter of Genesis: a Dissertation, by the Rev. Wm. Vansittart, Vicar of White Waltham, and Master of Wigston's Hospital, Leicester. 8vo. 2s.

Three Letters addressed to Mr. C. Well-beloved, Tutor of the Unitarian College, York; occasioned by his Epistolary Attack on a late Visitation Charge of the Ven. and Rev. F. Wrangham, M.A. Archdeacon of Cleveland. By the Rev. J. Oxlee, Rector of Scawton, and Curate of Stonegrave. 8vo. 4s. 6d.

Questions on the Thirty-nine Articles of the Church of England. 18mo. 1s.

A Sermon on the Christian Priesthood. By the Rev. E. Berens, M.A. late Fellow of Oriel College, Oxford. 3d.

A Sermon on the Lord's Supper. By the Rev. E. Berens, M.A. late Fellow of Oriel College, Oxford. 3d.

The Evidence of Christianity, derived from its Nature and Reception. By J. B. Sumner, M.A. Prebendary of Durham, Vicar of Maple Durham, Oxon, and late Fellow of Eton College. 8vo. 10s. 6d.

A Commentary on the Vision of Zechariah the Prophet; with a corrected

Translation and Critical Notes. By the Rev. J. Stonard, D.D. Rector of Aldingham, Lancashire. 8vo. 14s.

Practical Sermons, selected from the Manuscripts of the Rev. J. Skinner, D.D. late Rector of Poulshot, &c. In 2 Vols. 8vo. 1l. 1s.

A Plain and Popular Defence of the Worship of Jesus Christ by the Christian Church. By A. Crichton, M.A. Curate of Badlesmere, Kent. 12mo. 2s.

A Sermon on Gaming; occasioned by Recent Deporable Events, and preached Jan. 11, 1824. By the Rev. J. L. Chirol, A.M. Chaplain to His Majesty, &c. 1s. 6d.

A Dissertation upon the Nature and Service of Slavery under the Levitical Law; with Reflections on the Change which Christianity has made in the Condition of Servants. By the Rev. B. Bailey, M.A. Curate of Burton on Trent. 8vo. 2s.

The Passover, a Sermon; with an Appendix, advancing a New Hypothesis on the Time of Day at which the Israelites set out from Egypt; and shewing the bearing of this Hypothesis upon the Interpretation of the Paschal Types, and upon the Controversy respecting our Lord's Anticipation of the Last Passover. By the Rev. John Edward Nassau Molesworth, M.A. Curate of Millbrook, Hants, and formerly of Trinity College, Oxford. Dedicated, by Permission, to the Right Rev. the Lord Bishop of Winchester. 8vo. 3s.

Observations and Cases, illustrative of the Efficacy of Oxygen, or Vital Air, in Cure of Cancerous and other Glandular Enlargements. By D. Hill, M.D. Surgeon. 8vo. 2s.

Brief Observations upon the Resolutions of the General Board of British Catholics. By a Protestant. 2s.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

The Rev. W. S. Gilly will shortly publish a Narrative of an Excursion to the

Mountains of Piemont, in the Year 1823, and Researches among the Vandois; with Illustrations of the very Interesting History of these Protestant Inhabitants of the

Cottian Alps, with an Appendix, containing Important Documents from Ancient MSS. In One Volume, Quarto; with a Map and other Engravings.

Captain Brooke has nearly ready for the Press, *A Narrative of a Short Residence in Norwegian Lapland; with an Account of a Winter's Journey, performed with Rein Deer, through Norwegian, Russian, and Swedish Lapland, interspersed with numerous Plates, and various Particulars relating to the Laplanders.*

A Work is in the Press, entitled *Olympia. Topography, illustrative of the actual State of Olympia, and the Ruins of the City of Elis.* By John Spencer Stanhope, Esq. F.R.S. Correspondent of the Institute of France. In Imperial Folio; with numerous Plates engraved by G.

Cooke, John Pye, E. Finden, &c. &c. from Drawings by Mr. Dewint.

A Society, under the Patronage of His Majesty, has been long established, for abolishing the Practice of employing Children to Sweep Chimnies. A Volume, in Prose and Verse, to be entitled *The Climbing Boy's Album; containing Contributions from some of the most Eminent Writers of the Day, illustrated with Engravings from Designs by Mr. Cruikshank, will be published in the course of the present Season.*

Mr. Charles Westmacott will publish, early in April, *British Galleries of Art, arranged in One Volume, illustrated with Portraits and Views of the Principal Galleries.* It will be dedicated to His Majesty.

POLITICAL RETROSPECT.

THE foreign and domestic events of this month have been most important and gratifying—the opening of Parliament, the King's speech, the financial measures of the Chancellor of the Exchequer, the Irish Clergy Bill, the consolidation of several great heads of the Statute Law, the breaking out of an Algerine war, the new Brazilian Constitution, and the appointment of an Ecclesiastical establishment for the West Indian Islands—Of all these things we have been neither ungrateful, nor uninterested observers, and were prepared to have said more upon them, than our limits will admit. We think it more useful to select one or two, than to run too cursorily through the whole; the long list, however, must not be dismissed without a request from us to our readers, often repeated, but which we cannot urge too often. We intreat them to look back only seven or eight years, and mark the change—for apprehended bankruptcy, wealth, and the firmest cre-

dit; for exhaustion, renovated vigour; for division and discontent, union, content, and loyalty; for general distress, almost universal comfort. These things are so, and that they are so, let us not attribute to ourselves, but to the blessing of God, upon wise institutions; and in that feeling, let us thankfully cherish those institutions in Church and State.

The measures of the Home Secretary, and of those who act in concert with him, for the consolidation of the Statute Law, are, we believe, at present but partially developed; if we are not mistaken, they form the beginning only of a great system for the introduction of simplicity and order into the Statute Law. No one can more feelingly appreciate the benefit of such a measure wisely performed, than those whose duty it is, at times, to explore the will of the Legislature through many statutes, passed at wide intervals, some half expired, half superseded, half repealed, of-

ten confused, often inconsistent. Indeed the advantages of such a reform in the Statute Book, are too obvious to be dwelt upon; our present object is, rather to guard against two errors, which, if the work be accomplished, may hereafter lead to disappointment. In the first place, let no man expect that hereby the law will be made easy to those who do not profess it—it would be most unfortunate for it as a science, and for the people if it were—it will still remain, and in the nature of things must remain, a science requiring all the skill and industry of the regular practitioner, and the intense study of the disciple for many years. People who complain of the difficulty or intricacy of the law, forget a plain distinction between the rule, and the thing to be measured—the rule may be straight, while the thing to be measured may be crooked, and the application of the one to the other may be therefore very difficult—the law is only known to the world in its application to individual cases, and people forget how much of its supposed difficulty and uncertainty, depends upon the complexity and obscurity of facts. Our second observation is this, that the good to be produced by a consolidation of the present Statute Law can be but imperfect, if future statutes are made upon the same principle which has hitherto prevailed. A very few years will again produce

the *aliarum super alias legum concervatarum cumulum*, which we now labour under. In our opinion the conception, and framing of statutes, can only be left where it is; but the reducing them to shape, and the wording and arrangement of them, should be left to a standing commission of lawyers, men of high rank in their profession, who should be considered responsible for the *working* of the law. Lawyers best know what is already enacted, and what therefore, to avoid inconsistency, must be repealed; they know the legal operation of words, and the legal effects likely to be produced by this or that enactment.

On the West Indian establishment, personal considerations restrain us from saying all we feel—this we may say, that a task of greater interest or delicacy can be confided to no men, than to those who are to fill the appointments there. The West Indian Islands have not the vastness, the antiquity, or splendour, which fill the mind when we think of Hindostan: but when we look to the practicability at present, and the future views which may be rationally entertained, under the blessing of God, for the benefit of Africa, views open upon us of the most cheering, yet awfully responsible nature. We shall not close this article too seriously if we intreat the hearty prayers of all good people for a blessing upon this undertaking.



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